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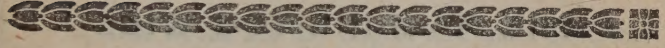

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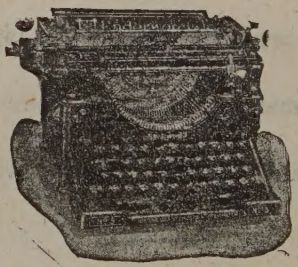

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IN THE

JAPANESE EMPIRE

INCLUDING

KOREA AND FORMOSA

A YEAR BOOK FOR

1918

SIXTEENTH ANNUAL ISSUE

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PREFACE

The present volume differs from its predecessors in several respects. The chief of these is in the treatment of missionary work in Japan. The customary section on Missions and Churches has been replaced by a very thorough survey of the whole question, done largely in the form of a questionnaire by Dr. McKenzie. The editors have felt that a careful study of this article would give a better view of the movement of Christian work in Japan than if a report of each agency were given individually.

The Korea section is more complete and systematic than ever before, and its appendices, made to correspond with those of Japan, will be found valuable.

The gratitude of the editors is due the many who have had a share in the production of this book. As the official annual publication of the Conference of Federated Missions of Japan and the Federal Council of Korea, its preparation has laid claim upon the time and talent of many busy men and women, whose services have been ungrudingly given.

If the saying is true that as the nineteenth century made the world a neighborhood the twentieth century is to make the world a brotherhood, this newest record of the movement of Christian forces in the Island and Peninsular Empire, pregnant as that movement is with greater things to come, cannot but mightily concern every member of the great brotherhood whose center is Christ.

EDWIN T. IGLEHART.

Tokyo, July 9, 1918.

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JAPAN

PART I

INTRODUCTORY SURVEY

Being a general review of the main current of events, political, industrial and social; and a study of the effect of the war upon the missionary and his work.

CHAPTER I

GENERAL REVIEW OF THE YEAR

By the Editor

It is not the purpose of the present volume to furnish a thorough study of any movement in Japan other than the Christian movement. Evangelistic, educational, literary and social aspects of that movement are very fully treated in the chapters that follow. But it is impossible to think of them as altogether detached from other great interests of the country, matters political, diplomatic, industrial and economic. The present chapter is designed, as a brief survey of the year from the latter point of view, to provide a background for the better understanding of the more intimate questions of how to bring and how to apply the Gospel message to Japan. While the economic argument may have been pressed farther than necessary in modern times, it cannot be denied that the spiritual attitude of a people is appreciably affected by economic and industrial conditions. Only by having some such data with which to work can we adequately measure the problem of Japan's evangelization.

The War

The two outstanding words on the lips of the people of Japan during this year have been, War and Business, and too often the interest in the former has been limited to the latter. This should not be taken as a sweeping charge. But the fact remains that among all the belligerent countries Japan has peculiarly felt the effects of the war in terms of an unprecedented business boom. While the actual scene of the war was largely confined to Europe and Western Asia Japan felt that she was not called upon to contribute her army further. She had wrested from Germany her territory

in Shantung, and cleared the German flag from the South Pacific, and had also cooperated more or less with the Mediterranean fleet. Her indirect service in the form of loans and war supplies, particularly for Russia, was regarded by her also as real cooperation. Beyond this there did not seem to be any very great sentiment toward aggressive action.

Attitude toward Germany

It is probably true that among a great many people there is no special enmity toward Germany. In fact there is considerable quiet pro-German sentiment. There has been no special enthusiasm for the war as a crusade, though there are a great many who are in hearty sympathy with the ideals of the Allies ; and we have no doubt whatever that the government is faithful to the interests of these same Allies. The "Herald of Asia" is a weekly Tokyo paper, edited by a well respected Japanese journalist. It says in a recent issue: "Whether or not the statement is entirely wrong, we shall not discuss here. But it is of no use, or even worse than that, for Japanese representatives and commissions abroad to be indulging in highflown rhetoric, if the press and people here give foreign travellers and residents the impression that we are still pro German or Germano-phobes, that we are trying to grasp as much as possible for ourselves while other nations are sacrificing everything for an ideal as broad as humanity itself. Those who can, whether in or out of the Government and the Diet, and who are entrusted with the power to do so, should exercise their supreme statesmanship in this supreme moment of the world and save the people from moral bankruptcy, sure to result from their ignorance and perplexity as to the direction in which the march of stupendous events is impelling them to go, noiselessly, perhaps, but all the more irresistibly."

This statement may be stronger than the situation justifies, but suggests tendencies in sentiment in Japan today. The chief spokesmen of thought have expressed themselves variously, but in the main have protested against militarism as being inimical to free institutions, and as contrary to

the movements of modern times, though there have been some brave champions of a militaristic policy as a necessity of present world conditions.

The visible effect of the war upon Japan will be treated in a later paragraph.

General Election

The Government under General Terauchi continued throughout the year, and was perhaps stronger at its close than when it began. A general election was held in April, which really strengthened the hands of the Government. Terauchi is a non-party man, but is in alliance with the Seiyukwai, whose numbers were increased from 111 to 159, while the Kenseikwai, the leading party in opposition, under Viscount Kato, was reduced from 198 to 119. A general election in Japan is a rather tame affair, indulged in by a select few. Among the more then two million population of Tokyo, there are but 37,203 qualified voters. Large sums of money are expended. One successful candidate from Yokohama is said to have averaged an expense of more than thirty dollars for each vote he received. It is claimed by members of the opposition that there was widespread corruption, which guaranteed the return of a strong government majority. However that may be, until there is a much larger extension of the franchise it will be hard to displace the present bureaucratic form of government.

Bureaucracy

The Premier has made it clear to the Diet that according to the constitution of Japan, it is no more than an advisory body. At a conference of provincial governors he made the following remarks: "It is unavoidable that changing times should bring about changes in the thoughts of the people. It is however to be deeply regretted that the atmosphere in our world of current discussion is of late more or less charged with a spirit of careless abandonment. There are people who take pleasure in voicing extreme views, while some others do not hesitate to pollute the minds of their readers by printing dirty and obsence stuff. There is even danger of mistaken views being aired concerning the basic principles of our political system and reflect-

ions made derogatory to the dignity of the Imperial House. The freedom of speech should of course be respected, but it is necessary that strict measures should be taken to prevent the publication of matters calculated to undermine the national polity, or disturb the order and peace, or to poison public morals. Particularly regrettable is the fact that since last winter our periodical literature has not seldom been marked with discussion of the political changes that have recently taken place in some foreign countries with pointed references to the fundamentals of our political system. It is incumbent upon the prefectural authorites to exercise careful judgment in this respect, and miss no opportiunity of taking such measures as may best conduce to the maintenance of peace and order."

No Oppression

And yet, although one might imagine that this bureaucratic form of government would be oppressive, such is not the case. The people on the whole are evidently satisfied with its present character. Laws are generally observed. Neither at home nor abroad has the government attitude been of a threatening militaristic nature. From all that one could gather since he has held the office of Premier, General Terauchi has been anything but a military ruler. If there have been signs of unrest among the people they have had their origin in the rise in prices and the unequal distribution of the wealth that has been flowing into the country. Some of the thinkers of Japan have been expressing themselves as doubtful whether the people of Japan are sufficiently educated politically to make really constitutional government practical. For centuries the mass of the people have been content to pay allegience to whatever military caste has been in power, and hence are contented to trust their fortunes to this element still. An evidence of the thorny path in the way of any socialist propaganda is seen in the prohibition of the sale of a book on the history of socialism in Europe by a well known and by no means radical University professor.

Direct Appeal

The recently revised regulation by which subjects are given the right of direct appeal to the Emperor, was hailed

by some as indicative of a liberalizing tendency, but by others it was pointed out that in a truly constitutional country there is no need of direct appeal to the sovereign.

Foreign Affairs

The diplomatic affairs of Japan have been in the foreground during the year. While a coalition cabinet was not formed, the Premier made an approach to it in the creation of a Foreign Affairs Advisory Council. It is composed of ten statesmen, six within and four without the Cabinet The latter include the leaders of two political parties. But the leader of the opposition party, Viscount Kato, and the former Premier, Marquis Okuma, are not on the Council, though the former was invited to join it. This Council is supposed to represent the sentiments of the people generally in giving diplomatic advice to the Government.

China

Diplomatic relations with China have been delicate, but friendly. The Ishii-Lansing note was, of course, received with distaste in China, but did not occasion any special crisis in Sino-Japanese relations. The Japanese government, in entering into an agreement to supply the Pekin government with arms, was met with some opposition at home, but the commercial concessions which Japan receives in exchange, are generally accepted as justifying the agreement.

Ishii Mission

In America-Japanese relations the year has been one of "Missions." The Ishii-Diplomatic Mission, the Parliamentary Mission, and the Megata Economic Mission were successful efforts to bring the two nations into closer touch. Viscount Ishii, Foreign Minister in the Okuma Cabinet, was the happy choice as Ambassador Extraordinary and Plenipotentiary on Special Mission. He was received with great cordiality by the American government and people. On November second notes were exchanged between Viscount Ishii and Secretary of State Robert Lansing, recognizing Japan's special interests in China, but denying any purpose on the part of either government to in any way infringe the independence or territorial integrity of China.*

*The Ishii-Lansing Agreement will be found in full in the Appendix.

It may be hoped that this ageement will set at rest suspicions expressed and unexpressed regarding the purposes of Japan toward China. While China herself formally protested against being the object of diplomatic notes between two other countries, it might seem that under present conditions it would make for peace of mind in China to have these two great nations formally express themselves before the world as to their attitude and purposes.

Megata Mission

The Megata Mission was composed of some of the leading business men of Japan. Their purpose was to strengthen the basis of cooperation between America and Japan, in view of the changing commercial conditions consequent upon the war. The two countries are drawn more closely together than ever because of new trade developments. While the American ban on the export of steel was the object of considerable diplomatic negotiation, and the problem was not satisfactorily solved because of the inability of Japan to provide in exchange the tonnage that America required, the rather annoying question was handled in a spirit of friendship.

American Professorship

Through the generosity of Mr. A. B. Hepburn, a New York banker, an American Professorship of International Law and Comity was established at the Imperial University. Its purpose is to extend the knowledge of America, and promote the cause of international good-fellowship.

Exports and Imports

From the standpoint of business the year 1917 was one of great expansion and prosperity. Although America's ban on the exportation of steel, and her regulations controlling all imports, caused uneasiness and in some cases dismay, still the war boom in Japan has continued. England's monopoly of wool and Russia's collapse naturally brought adverse influences to bear. But the records of the year showed an unprecedented prosperity, both in imports and exports. The year's report shows exports to the value of 1,602,472,000 *yen*, and imports totalling 1,034,726,000 *yen*. The excess of

exports is therefore 567,746,000 *yen*. The increase over the figures of the year 1916 is as follows:—imports, 279,335,000 *yen*; exports, 476,262,000 *yen*. In the movement of gold and silver, the balance of imports over exports is 238,480,000 *yen*. Japan has been buying machinery for her multiplying factories. There has been a great increase in her cotton imports, because of the demand for cotton goods, which cannot now be supplied from abroad. Japan has now practically captured the cotton trade of the Orient. The export of rice, copper, silk, sugar, and tea also show a large increase over former years.

Shipping

In the shipping business the year was more than eventful. This industry, which has during the war brought wealth and luxury to many, which has helped to circulate a new word, *narikin*, to represent the growing number of war millionaires, has seen a continuation of its prosperity. The ban on steel threatened to bring the boom to an untimely end. But there was considerable material already on hand, and the lightening of the severity of the ban resulted in the importing of a considerable quantity of steel for ship-building purposes. A more serious check appeared toward the end of the year in the passing of a government Shipping Control Ordinance, which went into operation on October first, putting a limit on the exorbitantly high rates for bottoms and for transportation charges. It is reported that a large number of speculators were ruined by the enforcement of this wholesome ordinance. Freight rates had reached an unparalleled height during the year. A given rate in the coastwise trade in 1914 was 0.74. In 1916 it was 2.66 in January 1917, 4.82; and by September had risen to 10.21. The year closed with a rate of 7.95. A comparison of charter rates for steamers gives some idea of the possibility of amassing fortunes, as well as the natural rise in the price of commodities. In 1914 the average was *Yen* 1.80; in 1916 it had risen to 15.84; and by September 1917 had reached *yen* 41.00. The price of ships more than doubled between January and September of the year 1917. After September,

because of the ordinance referred to, prices moderated somewhat, but still soared far above the imagination of a year or two ago.

By the end of 1917 Japan had lost more than 58,000 tons of shipping through the submarine warfare. Japanese merchant vessels are now armed for defense.

Ship-Building

The Japanese ship-building yards are rapidly increasing in size and efficiency. In these yards 72 ships of over 1,000 tons were turned out during the year. These totalled 292,600 tons. Beside this about 100,000 tons of vessels of smaller size were built. This is just about double the tonnage that was constructed in the preceding year. An example of the hustling that characterizes this industry is seen in the establishing of yards on the flats between Yokohama and Tokyo; the transformation of this waste land into a buzzing centre of industry and the launching of an 11,000 ton ship from its ways, all within the space of twelve months. Japan is now building her great battleships, as well as giant traders.

New Companies

During the year new companies were formed to the number of more than five thousand, the paid-up capital totalling more than 400,000,000 *yen*. The chief newly formed companies are in the following classification:—manufacture, 2,179; commerce, 1,590; transportation, 313; agriculturel, 106; mining, 105. The bills passing the eleven clearing houses in Japan totalled a value of nearly thirty two billion *yen*, which is an increase of 56.8 per cent over that of the preceding year. These figures give some idea of the expansion of trade experienced throughout the country during the last year.

Postal Savings

Although, as will be seen, the high cost of living is bringing very great hardship to a large class of the population, it is still true that a great mass of the people are enjoying better living conditions than ever before, and at the same time are saving a part of their earnings. For several years before the war began the postal savings had been stationery, under 200,000,000 *yen*. At the end of 1916

they were 295,000,000, and by the end of 1917 had gone well beyond 400,000,000 *yen*. This is the savings account which represents the small depositors of the country. Several of the larger banks show an increase of a hundred per cent in deposits within the last two years.

Research Institute

In March the work of the new Institute of Physical and Chemical Research was opened. The necessity of such an institute had long been felt, but the shutting off of the import of many chemicals and other products because of the war, made such independent research imperative. A large government subsidy, the gift of 1,000,000 *yen* from the Emperor, and generous donations on the part of wealthy men, have placed it on a sound financial footing, and it is already undertaking original investigations, with a view to making Japan to a greater degree commercially independent.

Standard of Living

As a result of the trade inflation there has come a change in the standard of living. The large number of wage earners whose income has greatly increased, is not satisfied with the old modest standards of food, dress and conveniences of life. The number of the comparatively rich is rapidly increasing, and they are demanding the luxuries. The number of automobiles in Tokyo has doubled during the year, so that now there are well on toward two thousand. Some business men have amassed great fortunes within a very short time, and their extravagant follies in their vain efforts to enjoy their wealth, have filled the vernacular papers, and given occasion for scandal.

Prices and Wages

The largely increased demand for conveniences on the part of those who have been satisfied with the bare necessities, the expanded export trade, and market manipulation, have conspired to raise the price of almost all commodities, so that "war prices" have ruled very generally. Perhaps seventy per cent would be a reasonable estimate of the increase in the cost of the necessities of life during the period since the war began. An investigation of the wage question made in Osaka the

great industrial center of Japan, shows that in most trades the laborer's income largely increased during the year; that of the coolie having increased 320 per cent, while the flat increase in 25 trades investigated was 66 per cent. The highest wage paid is that of the ship-builder, *yen* 1.92, or about a dollar a day.

Effect on the People

The effect of these abnoral conditions produced by the war is a vital problem to Japan. Revelations of dishonesty among some of the secondary officials of the government in the early part of 1918, stirred the country profoundly. They were accepted by some leaders of thought as being an indication of a moral breakdown that is accompanying changed economic conditions. Many Christian workers are complaining that the worship of Mammon is so blatant as to present a peculiar impediment to the work of the Gospel. Professor Anesaki of the Imperial University, known abroad and at home as a careful student of religion, in a recent number of the New East discusses the present spiritual unrest in Japan. Among other things he writes, "The moral issues of the war tax the brains and touch the hearts even of the educated classes incomparably less than some material considerations, such as international competition. Every one who cares for the future of humanity cannot but be impatient of or indignant towards the apathy of many Japanese concerning the world future, plans for which must be remodelled after the war. Yet this Titanic struggle of the human race is not without some impress on the more serious of the Japanese people. The effect is perhaps more religious than moral, i. e., it has something to do with the mysterious side of human life, whether fate or providence. It is seen in the appearance of pretentious "messengers of the gods," and in the rise of religious sects of various shades..... The public mind has been perturbed by vague dreams and fantastic ambitions. Under a cloak of patriotism men have pursued hopelessly selfish ends. There have been some aspirations after higher ideals, but generally, the national outlook has shown the narrowness

of a limited, self-deceived intelligence.

New Religions

"The seeds have been sown, during previous years, by teachers of ostensible "gospels" of the mental healing type, and by the inspirers of patriotic zeal associated with Shinto ideas. The seeds now growing in the soil of an uneasy mind are nourished by the impressions of prolonged war and by the excitation of economic changes. Propounders of "new truths" appear day by day; semi-secret societies. pseudo-religious sects, pretending "national churches" are formed on all sides. Religious forms range from meetings of a few persons in "quiet sitting", prayer exercises for sick people, and gatherings of those who are eager to secure oracles given by "god-possessed" men, to bombastic sermons predicting a grand future for Japan, marches on the streets with drum beating, war cries, and distributions of pamphlets cursing the present day world. The persons flocking to these various leaders, and participating in these movements are varied, too. There are ignorant workmen, industrial magnates, men of letters, schoolmasters, officers, judges, members of the nobility, and even some Ministers of State. Some adhere faithfully to one leader or movement, but most of the disturbed and yearning minds make pilgrimages to various leaders and change their allegiance from day to day."

"Present day Japan is a fruitful soil for religious agitation, where bushes and grasses are abundant and mushrooms grow day by day. The big tree of Buddhism is rotten at its heart; Christianity has not rooted firmly. The question is whether the old trees of national religion may be reinvigorated, or whether a new tree may spring from the soil."

To the Christian worker there should be nothing discouraging in this outlook. The great success attending the message of such a flaming Christian evangelist as Mr. Kanamori is an evidence that the people are ready to face the truth as it is in Christ.

Economic Pressure

It may be that in the above survey sufficient emphasis has not been placed upon the fact that only certain classes of

society have shared in the national prosperity. There has been such a marked rise in the cost of living, and on the part of a large section of the salaried class, no corresponding increase in income, that there has been wide-spread suffering. Civil servants, school teachers, and other professional men, policemen, railway men, and dozens of other groups, have seen the value of their income gradually decrease, until in large numbers they have deserted their former profession, where possible, and sought to find a safer haven in the world of business. All this betokens an unhealthy economic condition.

Regulation

Early in the New Year, 1918, the Government took steps to remedy conditions by regulating trade, controlling stock manipulation, and stopping such exports as unduly affect home markets. In some cities municipal markets have been opened, and efforts have been made to regulate the profits of the middle men. As the war continues, although there may be a greater stress than in the past, there will doubtless be a feeling of greater confidence that the unscrupulous business interests are no longer in complete control.

Education

During the year there was unusual activity on the part of the Government in regard to the national educational system. Here too the effects of the war are seen. It is recognized that the present system is not well enough fitted to meet present day demands. On the whole the system is good. But it extends over too long a period of years, and the higher schools in the system cannot provide for the large numbers of students that apply for admission. One of the Tokyo papers called attention to the fact that while the average life of people in England is 43 years, in Japan it is only 33. Yet in England the average age of the student at graduation is 21, while in Japan it it 25. As to the press of the students to enter the higher government schools, the following facts speak for themselves. At the annual entrance examinations last spring the number of applicants for admission into the Tokyo Higher Commercial School was 2500. The number admitted was

300. In the Naval Academy, of 2000 applicants, 50 were accepted. At the First Higher School, the College which prepares students for the Imperial University, 300 of the 2000 applicants were admitted. This situation has a two-fold result. The disappointed young man either has to give up his further education, and start in life with a failure scored against him, or he may wait for another year, studying and loafing, hoping for better fortune in the next trial. Either alternative is bad enough.

Educational Council

In October the Premier appointed an Educational Council, composed of forty members. The Council is responsible, not to the Minister of Education, who is not a member, but to the Premier directly. A few weeks later a sub-committee reported favorably in regard to so amending the education regulations that when a student has completed four years in the Middle School he may be eligible for admission into Higher schools; that the government may recognize private higher schools; that these schools may have a four year and an added three year course, so as more nearly to correspond to the college and university courses abroad. This is only the recommendation of a subcommittee, but it indicates the course that the investigation is taking, and gives promise of relief. It also would greatly strengthen the position of Mission Schools of higher grade.

Women

The question of women's education is also a vital one in Japan. The progress in the plan for a Union Christian Woman's College, and its actual inception in the spring of 1918, is one of the triumphs of Christianity, which should have prominent place in the record of the year. At the summer session special course on ethics, philosophy, history and literature at the Imperial University, 50 of the 700 students attending were women. This in itself is a demand that the women of Japan should have higher educational advantages. There is no institution of university rank for women. Medicine is the only profession in which they are given really a moderate opportunity. There are said to be 336 women physicians now practicing in Japan.

While the industrial expansion makes a greater and greater demand for women and girl operatives, the wages are still very low. It is doubtful whether the factory law, because of its many exceptions and openings for evasion, has brought much remedy to the condition of the laboring classes, more especially the women and children.

Far Eastern Olympics

The Japanese people are showing increasing and wholesome interest in sport. The Far Eastern Olympic Championship Games were held in Tokyo in May, and tended to intensify this interest. These games were first held in Manila in 1913, then in Shanghai in 1915. On each occasion the home team won the meet. The games held in Tokyo were a great success, not only from the standpoint of athletics, but from that of international comity and courtesy. The guests from China and the Philippines were received everywhere with sincere cordiality, and came and went as an army of peace. While the Philippine athletes were handicapped by the cold weather, and the Chinese group did not represent their full athletic strength, the contests were well carried out, and the victory of Japan was well won. The final result of the scoring was, Japan, 120 points; Philippines, 80; China, 48. It is interesting to note that Japan made almost a clean sweep in the swimming events, winning 44 points more than the Filipinos in this series of events alone. Japan was also strong in the distance runs, while the Chinese excelled mainly in the jumps. As a result of the games foreign athletics have become more popular than ever among the school boys of Japan. And this will have a wholesome effect upon the health of the nation.

Health

In this connection some reference might be made to the general health of the people. Statistics have recently been issued for the year 1913, of the number of deaths in Japan. Roughly speaking there were one million deaths, the chief causes of which were, intestinal trouble, 100,000; pneumonia and bronchitis, 90,000; tuberculosis, 80,000; meningitis, 65,000; suicides, more than 10,000. These diseases are largely regarded as preventable, and indicate

that the physical constitution is not as sturdy as it may seem. The encouragement of athletic exercises and hygienic rules among the young will do much to alter this condition.

Typhoon

One of the worst typhoons in the history of Japan swept the eastern part of the country early in the morning of the first of October. Above a thousand lives were lost, and multitudes were made homeless and penniless. The accompanying tidal wave did an enormous amount of damage. Railway and lighting facilities were disorganized for some days. As usual the great misfortune became the occasion of an unusual outburst of sympathy and help on the part of the more fortunate. Relief was immediately organized, and it became evident that social service in its newer and organized form is not simply an academic term in Japan. The people of Japan are resilient, and readily recover from such catastrophes as this. It was noted that the Christian people were especially prompt and active in their measures of relief. The general charities of the year have been large, and are more fully set forth in another chapter.

Literature

In the field of literature, a very full survey of the output of Japanese literature is later given. In regard to English periodical literature, the acquisition of Mr. Gregory Mason as editor of the Japan Advertiser has added to the value of that already up-to-date Tokyo daily, and the appearance of a new monthly magazine, The New East, under the very able editorship of J. W. Robertson Scott, gives the English readers, and the Japanese readers, too, for the magazine has a Japanese section, a periodical which stands comparison with the Review of Reviews of America or England. The demand for good English reading, both among Japanese and foreigners, is evidently growing, and is being ably provided for.

Captain Hardy

An event of more than passing interest during the year was the visit to Japan of one who had not set foot upon its soil for sixty three years. William H. Hardy, a youth

in his teens, pulled bow oar in Commodore Perry's launch in the days when America was knocking at the closed door of Japan. He is one of the very few survivors of that expedition, and withal one of the most interesting characters that ever visited these shores. He carries the effects of severe wounds gained during the Civil War, and a broken hand received while defending his sailor uniform from the attack of two I. W. W. rowdies, within a few months. His memory of past events, especially those connected with the Perry expedition, is hardly short of wonderful. His visit to Japan was planned by Japanese friends in Portland, but he was regarded almost as an official guest, received special attention from the Emperor, and has been accorded everywhere a particularly hearty welcome. His message has been one of brotherliness, and his simple Christian testimony, as well as his open upright life, has made his mission to Japan one of peculiar Christian value.

Mr. Guthrie

On March eighth the American Ambassador, Mr. George W. Guthrie, passed away after a brief illness. He had been universally respected for his h gh character and ability. The Japanese government paid special respect to his memory and to the land he represented by sending the body home in a war vessel. Deep sympathy followed Mrs. Guthrie to her home land. Later in the year Mr. Roland Morris of Philadelphia reached Tokyo as the new Ambassador. He and Mrs. Morris quickly made themselves acquainted with the American community, and have made the Embassy more than ever an active center for the Red Cross work and other activities.

Mr. Morris

The death of Baron Kikuchi removed one who had been long connected with education in Japan, both as President of the Imperial University and as Minister of Education. Death also claimed Mr. William H. Stone, since 1872 adviser to the Japanese Government, Mgr. Chatron, Roman Catholic Bishop in Osaka, who came to Japan in 1873, Professor Frank Muller, long a teacher of English and modest helper in many good movements,

Captain Luke W. Bickel, Apostle to the villagers about the Inland Sea, and others of the missionary group. All have left their monument in a better Japan.

CHAPTER II

MISSIONARIES AND THE WAR

By David S. Spencer

Missionaries are warriors; not that they handle lethal weapons, for they do not; but because they are ever compelled to contend against gigantic wrongs, and become keenly sensitive to the horrors, privations and hardships which war brings.

Activity

Japan lies very near all centers of world movements. All startling events among men are likely to find place in our newspapers within forty-eight hours. When this World War broke out, Japan immediately felt the shock. Military and naval preparations suddenly increased; warships moved mysteriously; officials were suddenly flying to and fro; munition factories doubled their working force and hours, and new plants began to rise. Kiauchau was attacked and captured, and some thousands of German prisoners suddenly appeared in Japan, to be placed in convenient centers, and to be cared for in a manner which has kept them to this day in good health and safety.

Second Stage

With the fall of Kiauchau the excitement that usually attends a state of war passed, and Japan has seen little of what war means in this sense. But with all the leading nations of Europe engaged in a gigantic struggle among themselves, new adjustments of various sorts in this Far East were bound to come. One of the first great changes was in the shipping line. British, French, German, Italian, Austrian, Russian, and even Norwegian, Spanish, Dutch and American shipping suddenly nearly all disappeared from the Pacific, cutting off at one stroke much of

the commerce upon which the life of Japan depends. Nothing but Japanese bottoms remained to handle the vast ocean traffic of this Pacific world. Freight rates rose 300% or 400%. Ship values followed. Ship-building yards rushed their work, with double relays of workmen, and many new yards sprang up, and millionaries multiplied.

Home Production

Another mighty change followed the cutting off of supplies from abroad, necessitating that Japan encourage home production with all the aid the Government could supply. Dye-stuffs, toys, inks, cutlery, printed fabrics, paper, steel, flour, canned milk, meats, and fruits,—woollen goods, leather, chemicals, machinery,—a long list of articles that have become indispensible were suddenly not to be had, or to be had only in insufficient quantities,—so that a lot of new lines of industries were demanded at once. Urgent calls for labor were issued, and the commercial and industrial conditions of the people began to change rapidly. Factories began to offer unheard-of prices for skilled labor; every one who could do any form of skilled work, from cooking a beef-steak to building a ship, found ready employment. Servants deserted their kitchens, clerks their stores, street-car employees dropped their work to take that paying higher salaries, and employers were in consternation. Men had begun to learn the value of collective bargaining, and employers were compelled to pay prices asked or get no workers. Strikes followed in quick succession, and a little examination seems to show that 90% of these strikes were for higher wages.

Inconveniences

The effects of these radical changes were at once felt by the missionaries. One of the first serious incoveniences was the matter of servants. This apparently small thing in the life of a Christian worker is not so light a matter after all. Servants, instead of being a luxury, are to the missionary rather an economy in the interests of the work for which he comes to the field. A wife can do her own cooking, washing, and the like; but if she does, her time for

Christian work is sadly shortened. So with men. Helpers are often employed by the missionary and paid for from his own funds, simply that he may have more time for constructive work. Within a fortnight a foreigner said to me, "I have not been able to do one piece of really constructive work in a year, simply because I cannot get servants. I am just about reduced to an errand-boy, and we cannot help it."

Cost of Living

Another effect of these conditions upon the missionary is the increased cost of living. The difference to the foreigner, who cannot live on native products alone, or on the kinds of food which the native can bear, is more than double that of one year ago, and is constantly rising. For a third-rate grade of hard coal he must now pay equal to $ 26.88 gold, a ton of wood is about equally high in central and southern Japan; soft coal, a poor grade, costs equally as much in the end; flour of a poor grade now costs $ 12. per bl., and is rising in price. He meets the same difficulty regarding clothing. Japan has no wool, and must import all she uses in cloth, socks, and the like. Hence cloth is very light, and the variety limited. A suit of common clothes costs him more than double what it did a year ago. Shoes that commanded $3 to $4 per pair two years ago, are now $8 and $9, and the quality not so good because good leather is scarcely to be had.

Building

What affects the missionary financially affects likewise his work. The cost of building has risen to such a degree that the missionary is never able to complete necessary buildings for the sum estimated when his budget went in to the Board. Lumber, hardware, cement, labor have all risen to such extent that contractors demand exhorbitant prices, or refuse to set a price in advance. All this means that taxes and rents have risen wherever raising the price was possible. The present session of the Diet has sanctioned further imposition of taxes. Workers employed in schools, chapels, and all sorts of missionary endeavor are just as bad off as the missionary. He cannot let them go

and keep up his work; he cannot keep them on salaries which were satisfactory even six months ago; he must find means to increase their income and save the work. Wealth is flowing into Japan as never before; but it is still in the hands of the few, and they generally not friendly to the Christian Church. Time will mend matters, but for the present the financial question is a serious one.

Psychological Effect

At first the war seemed to have an injurious effect upon the work of the missionary. It was a psychological question. Men reasoned that Christianty, if it is the religion of peace, as preached by the Lord himself and by his missionaries, should have prevented the Christian nations of Europe from flying at each other's throats. The enemies of our faith in Japan made good use for a brief time of this sort of argument. But as the war progressed, men came to see the war in a different light. Search for the causes of the war did not show an oppressed Germany, struggling for freedom, as some leading Japanese had thought, but a wonderfully successful Germany broken loose in a drive for more territory. The dangers of excessive military power began to be understood, and application of this thought to Japan itself began to be made. Objections to the doctrine that "Might makes Right" began to be heard among the reading people all over the land. With this new thought arose the sense of the need of religion to strengthen the life of the citizen. Men began to talk of the need of religion in the social life, in political life the want of business integrity, the danger of bribery in political circles, and so attendance for a time upon the Churches increased. Inquirers have increased in numbers and in earnestness. More additions to the churches are taking place than usual, and these conversions such as are likely to mean more to the Church. But still the rush for wealth is great, and the waste of money on the part of the newly wealthy is apparent in the increase of automobiles, of expensive jewelry and clothing, and in questionable society. There is also greater stir manifest in the non-Christian religions. There is plenty of work for the missionary.

War Relief

Foreigners of American and English connections have found new burdens thrust upon them by the war, and in this the missionary has shared fully. War Relief work was at once undertaken, and has become a well-organized force throughout the Empire. Our English friends naturally took the lead in organization for this work of relief, because England was in the war from its beginning; but since America came into the arena, there has been great readiness on the part of missionaries to contribute their full share in any and all ways. The aid given by Japan missionaries has taken three different forms: The first and in some resppcts the more ready form of help, however slight because of the inability of the missionary to give largely, was by way of money contributions in aid of the many forms of help offered, such as hospital beds, ambulances, air-planes, &c, &c. No records are readily found which will indicate the financial contribution in this way, and in the purchase of Liberty Bonds, of other similar forms of aid, but it is known that even these forms of aid amount to no small sum. The next form of effort was in making bandages, bed-jackets, pajamas, Nightingales, sweaters, socks, sheets, convalescent gowns, and a long list of items, the material for all of which was procured by the collecting of funds through monthly subscriptions, or fixed donations, or through musical and other entertainments, the talents of the community being made to contribute to the financial object in view. Here again no records exist by which the aggregate sum thus far realized may be known, but it is safe to say that some hundreds of thousands of *yen* have in the various ways suggested been gathered from the missionary communities alone. When the fact that missionaries as a class have no money is taken into consideration, and when to this we add the burden of late placed upon them by the increased cost of living, it perhaps may be matter for congratulation that they have been able to furnish even the amount of aid that has been forthcoming.

Other Gifts

But this is not the end of their contribution toward the War. If we

count the missionaries who have left this field for the front, the sons, daughters, nephews and nieces of missionaries there, as in some sense a missionary contribution, there are over eighty of them. In addition to this, a number have offered themselves for service, and are ready when their country shall think it wise to call them out. Nor will the above complete the list of missionary connections with this worst of all wars. The organizations for work above mentioned, commenced early in the struggle by the citizens of England residing in Japan, and more fully perfected in the summer of 1917 by the addition of a large force of American missionaries, carrying the effective work to all the stations of the empire, will continue to turn out work for the army as funds for procuring materials for the same can be secured. It is felt that the Chapter of the Red Cross (American) in Japan organized at the American Embassy on March 2nd will serve to stimulate still greater effort in behalf of those who are sacrificing themselves to save our homes.

JAPAN

PART II

COOPERATING BODIES

Giving reports from the three organizations which represent the cooperation of the Protestant Missions, that of the Protestant Churches, and the cooperative action of the two.

CHAPTER I

THE FEDERATED MISSIONS

By A. Oltmans, Secretary

Conference

As the Annual Conference of Federated Missions is held this year in August, instead of in January as usual, no report of it can appear in this issue of the CHRISTIAN MOVEMENT. This will naturally adjust itself next year.

Ad Interim Business

The ad-interim business of the Conference has been carried on by the Executive Committee through a series of eight meetings up to date. The permanent use of a suitable room for these meetings in the new National Y. M. C. A. Building at Kanda, Tokyo, is appreciated by the Committee.

Important Resolutions

Among the resolutions passed by the Executive Committee at its several sessions, the most important are as follows:

(*a*) The expense allowance for members of Committees traveling to and from committee meetings was fixed at second class railway fares, with sleeper, and two *yen* a day hotel expense.

(*b*) The question as to where to hold the next Conference was settled in favor of Karuizawa at a time when most of the summer residents are in that place.

The desirability of holding the Conference another year somewhere in the western part of Japan was left as an open question for the coming Annual meeting to decide.

(*c*) The desire to make possible a somewhat larger representation at the Annual Conferences was embodied in a proposal, sent out from the Executive Committee to the several Missions, according to which the possible membership of the Conference will be increased from fifty, as it is

now, to about eighty. The vote in favor of this change is now nearly complete.

(*d*) It was with sincere regret that the Executive Committee was constrained to accept the resignation of Rev. D. R. McKenzie, D. D., as Secretary of the Conference and of the Executive Committee, by reason of his intended furlough home this spring. The Rev. A. Oltmans, D. D. was elected to take his place.

Work of the Conference

The real work of the Conference of Federated Missions throughout the year is carried on by the various Committees appointed at the Annual Meeting, a survey of which work cannot here appear, for the reason that these Committees report only to the Conference itself and not to the Executive Committee, except in emergency matters. The number and variety of these Committees of the Conference itself, and of outside bodies on which the Conference appoints repesentatives, are some index of the extent to which the Mission bodies in Japan co-operate with one another and with other bodies in the various activities of the Kingdom. How much of this co-operation would be going on without the Conference of Federated Missions is of course, difficult to say, but that the Conference lends itself admirably to this kind of cooperative work, no one will gain say. Its counterpart in work by the Japanese is "The Federation of Churches in Japan", and the link between the two at least nominally, is "The Japan Continuation Committee".

That certainly seems to be sufficient machinery. But even though some of this may appear like "wheels within a wheel" we have the Word of God in Ezekiel for it that if only "the Spirit of life" is in the wheels, there will be no clashing or smashing, but all will go together straight on, "whither the Spirit goes", toward the accomplishment of the one great object, the evangelization of all the people of Japan and the setting up of the Kingdom of God in this Island Empire.

Affiliation and Co-operation

Affiliation with the missionary bodies at work in Formosa and Korea has been effected and their reports now form a

substantial part of the annual CHRISTIAN MOVEMENTS. With the latter, an exchange of visiting delegates to the respective Annual Conference has also been inaugurated to the real benefit of both bodies. This feature of affiliation ought also to go into effect with the missionary bodies at work in Formosa. But both in the case of Korea and in that of Formosa it is a fair question whether some sort of co-operation with these bodies in the actual work would not be feasible. Each of these bodies might appoint a Committee to visit the fields of the other bodies some time in the real working part of the year, and report to its respective body. It is beyond doubt that by so doing we could learn much from one another's methods and experiences that could be put to excellent use. Such mutual acquaintance and assistance would also unite us more closely and sympathetically in prayer for spiritual success throughout all parts of the Japanese Empire.

China Continuation Committee

Recent correspondence between the Executive Committee of our Conference and the China Continuation Committee, a part of whose work is similar to that carried on by the Japan Conference of Federated Missions, has disclosed a desire for some affiliation between these two bodies for the sake of mutual acquaintance and help. Such a step should be heartily welcomed by all concerned. It too could be started with mutual delegations to Annual Conferences, but should, as in the case of Formosa and Korea, go on from this to learning each other's methods, successes and failures, and thus get the best light possible on the various problems connected with the evangelization of the Orient.

CHAPTER II

FEDERATION OF CHURCHES OF JAPAN

By Kikutaro Matsuno, Secretary

Annual Meeting

The Sixth Annual Conference of the Federation of Churches was held in the Y. M. C. A. building, Kanda, Tokyo, April 10th, 1917. There were 74 members present. There were addresses by the retiring president, Dr. Ibuka, and the new president, Dr. Kozaki. The Conference also welcomed Drs. Berry and Wainright as visiting representatives of the Conference of Federated Missions. Regular reports were received from officers and committees, and routine business attended to.

Resolutions

Following are the resolutions passed by the conference:

1. The constitution, Article III. Section (3) was amended so as to read, "The expenses of the Federation shall be met by the federating Churches in proportion to the number of their full members.

2. That the second Sunday in February be recognized as "Health Day," and full precautions be given against such diseases as tuberculosis.

3. That the second harvest festival in November be observed as Thanksgiving Day.

4. That the Federation begin anew the work of united evangelism.

5. That two directors be chosen from this body to represent it on the Board of the National Sunday School Association. Officers and committees were elected for the year. The list will be found in full in the appendix.

The annual budget was fixed at Yen 1498. 42.

Luther Anniversary

On October 31st, the 400th anniversary of the Reformation, special exercises in commemoration were held, and a statement given out, in full appreciation of and gratitude for the work of Martin Luther.

CHAPTER III

THE JAPAN CONTINUATION COMMITTEE

By G. M. Fisher, Foreign Secretary

Deputation to China

The most significant event of the year was the the sending of five representatives as fraternal delegates to the Annual Meeting of the China Continuation Committee in April, 1917. It marked the beginning of formal fellowship between representatives of the Christian movements in the two countries, and was so thoroughly appreciated by both bodies that it will doubtless form the first link in a chain of intervisitation. The Deputation included four officers of the Committee, Dr. Harada, Dr. Wainright, Mr. Bowles, and Mr. Fisher, and one member of the Executive Committee, Bishop Hiraiwa.

A return deputation was appointed by the China Continuation Committee to attend the Annual Meeting of the Japan Continuation Committee in October 1917. But at the last moment their coming had to be given up.

Conservation Evangelism

As an outgrowth of the Three Year Evangelistic Campaign the Continuation Committee decided last summer to authorize the holding of meetings and conferences in eleven of the chief cities in order to conserve as far as possible the results of the previous three years. To this end the conferences give special attention to training and inspiring Christian workers and also to deepening the faith of inquirers and new believers.

Investigating Social Conditions

The Committee on Social Conditions, of which Hon. S. Ebara is chairman, has continued its work by making a careful study of the condition of apprentices.

Many abuses have been disclosed and the Committee is considering whether it can best promote reforms through wide publication of the facts or through arousing commercial and reform bodies to action.

Four other lines of investigation have been undertaken, all of which will probably result in the publication of articles or books. They are as follows:

(1) Housing reform, especially with reference to middle-class and laboring people. The members of this committee are Rev. T. Kagawa, the head of the Christian settlement in Kobe, Mr. Taneaki Hara, and Mr. Merrell Vories. A public-spirited Japanese gentleman has already promised Mr. Vories the funds necessary to erect a model Japanese dwelling which will help to educate the public. (2) A Handbook of Opportunities for Social Service. The purpose will be to explain and encourage forms of social service requiring little money or equipment, which can be readily undertaken by groups in churches and schools or by individuals. The committee consists of Mr. J. M. Davis, Rev. Y. Sugiura of the institutional Church in Fukagawa, and Mr. T. Arakawa. (3) Child Mortality and its reduction will be studied by Mr. Namae and Dr. K. Sandaya. It is hoped that their studies may be put within reach of parents all over the Empire in simple and practical form. (4) Mr. Ebara will continue to deliver lectures on the subject of Marriage and Family Life and will endeavor to prepare a book from the Christian viewpoint under some such title as "The Ideal Home".

Marriage and the Family

At the Annual Meeting the resolution which caused the most debate was that pertaining to marriage and the building up of Christian families. The resolution as finally adopted reads:

> "Resolved, that it is an urgent duty of the day to advocate the principle that Christians ought to marry Christians and to exalt and uphold the Christian ideal of family life; that our conviction on this point be communicated to the various churches and missions."

It was noticeable that the Japanese members of the

Committee felt even more strongly than the missionaries the importance of making almost obligatory the marriage of Christians with Christians. In the discussion it was repeatedly stated that endless trouble and sorrow had been caused by laxity in this regard.

Visit of Dr. Frank K. Sanders

The Continuation Committee has received word that Dr. Frank K. Sanders, formerly professor in Yale University, now Director of the Board of Missionary Preparation of new York, will visit Japan during August and September in order to confer regarding questions touching the qualifications, preparation, and recruiting of missionaries. The Committee will arrange group conferences for Dr. Sanders in various parts of the Empire.

Study of Fundamental Questions

The Conferences held under the chairmanship of Dr. Mott in 1913 have had far-reaching consequences, but during the intervening five years conditions have so far changed that all the great questions touching the conduct of missionary and general Christian work in Japan need to be studied afresh. It is therefore proposed to hold a small conference of representatives from all parts of the Empire in connection with the Annual Meeting of the Continuation Committee early in the autumn. Careful preparation will be made through commissions whose findings will be available before the conference. Although the findings of conferences like these have no binding force, experience shows that they do exert a strong influence and are indispensable in order to focus the knowledge and conviction of both Japanese and missionary leaders.

The minutes of the Fifth Annual Meeting of the Committee, held October 10th and 11th, 1917, may be had on application to the Foreign Secretary at the office of the Committee, 10 Omote Sarugaku Cho, Kanda, Tokyo.

JAPAN

PART III

EVANGELISM

Presenting a review, in the form of an exhaustive questionnaire, of the evangelistic field and of the forces that are at work; an attempt at a comprehensive view of the entire problem, its nature and the best methods for its solution.

CHAPTER I

A SURVEY OF THE EVANGELISTIC WORK

By D. R. McKenzie

The wisdom of the adage: "One shouldn't swop horses while crossing a stream" is, I suppose, generally admitted. The Editor-in-Chief of the CHRISTIAN MOVEMENT had to do something analogous to this in connection with the preparation of the section on Missions and Churches for the present volume.

A New Task

There has been a demand for a change in form in the evangelistic survey. The Associate Editor, who has had this section in charge for several years, Rev. G. W. Fulton, D.D., was obliged to decline the work this year on account of his early return to America. The Editorial Board asked the writer to prepare the survey for the year 1917, and to do so along new lines...a doubly difficult task. I fear the results will be far from satisfactory.

The Editorial Board decided on the general method of getting material for the survey, namely, by means of a questionnaire to be sent out to leaders in the evangelistic work; but left the exact form of the questionnaire and of the survey to the Associate Editor in consultation with the Editor-in-Chief.

Questionnaires

A questionnaire containing thirty-four questions, divided into general sections under the headings, "Mission Staff," "The Ministry," "The Church," and "Evangelism," was prepared and sent out to some forty well-known missionaries. Another questionnaire of sixteen questions was sent to ten Japanese leaders—evangelistic and educational...while letters were sent to three of the most

prominent evangelists, with a request for some account of their work during 1917. Extra copies of the first questionnaire were sent to missionaries belonging to the larger missions, with the intimation that if they so desired the writer would be glad if they would send them to other members of their respective missions. A few made use of the extra copies in the way suggested. Altogether over thirty sets of answers came in to the first questionnaire, some of them discussing the questions proposed with considerable fulness, while others answered quite briefly. Of the ten Japanese leaders to whom the shorter questionnaire was sent, eight sent answers; and of the three evangelists applied to, answers were received from all. On the whole, therefore, the response to the questionnaires and letters was gratifying, and the writer of the section on the evangelistic side of the Church's work feels under obligation to all those who have helped to provide the information and opinions necessary to the preparation of the survey.

Method Generally Approved

Only one correspondent questioned the wisdom of the new departure, writing: "I fear that I cannot answer your very formidable Questionnaire, nor do I see what advantage it would be to any one if all the misssionaries in the field should answer it fully." This was rather disconcerting, for I had no mind to take on the amount of work that was involved to the preparation of the questionnaires in the first place, and then in the classifying and digesting the replies when they should come in, if the result was to be useless or worse. However, I was encouraged when I saw the number of answers that were coming in, judging that the work the men applied to were willing to do was an indication that at least they had no serious objection to the proposed change in the form of the annual statement concerning evangelistic work. And I was further confirmed that the Editorial Board had not made a mistake in deciding to attempt a change this year when I read in the letter of one of my correspondents, which accompanied his replies, this sentence: "I am in hope to find the CHRISTIAN MOVEMENTS this year a more readable book than this sadly dreary stereotyped part has been for several years."

Matters of Interest

The "dreariness" complained of by this correspondent was no doubt due to the presence in the individual Mission and Church reports of much that was of interest to limited circles here or at the home base. The fact that Mr. A. has recovered from severe illness, or that Mr. B. has returned from furlough invigorated by the year's rest, or that a certain Mission is rejoicing in an increase in the mission on account of the arrival of a bran new missionary, who has taken up his or her residence in the home of Mr. and Mrs. C.—these facts are of very considerable interest to the supporters of these various Missions in America or Canada or England; but they are of no interest whatever to the generality of students of Missions, including Board Secretaries, editors of Church papers, college professors, and pastors—and such people are increasingly reading the CHRISTIAN MOVEMENT, and it is important that they find in it what they go to it for. And we should not forget that these are the people who are largely responsible for creating missionary sentiment in the home churches. What has been felt is that the matters dealt with in this section should be of general interest. What men at home want to know is what is being accomplished out here; whether we have all the missionaries we want for our field, or too many or too few; whether we are training up a native pastorate to whom we can confidently leave the work of evangelization within a measurable time; whether we are building up a Church on stable foundations, whether we are making a reasonable degree of progress in the work of evangelizing the people. These it seems to the Editorial Board are some of the things that have prime interest for the leaders of the Churches which have sent us out to this field. And to such questions an attempt is here made to give an approximately correct answer.

A Pioneer Effort

The inevitable defects of pioneer efforts will be evident in what is here attempted. It is impossible for any one but a genius to steal a few parentheses out of three weeks of busy days to consider a large question like this, and feel sure that at

the end of that time he has seen all around it, and is in a position to frame a questionnaire which shall be lacking in no essential respect. The writer realizes very clearly the numerous defects of his performance. But he professes nothing except to have made an attempt to blaze a new path, and trust that those on whom the responsibiliy falls of preparing this section in the following years, may have greater satisfaction than the present writer has in the contemplation of what they may be able to accomplish, and may earn the gratitude of their readers for what they shall write in a degree to which the writer of the present Survey can have no hope of attaining.

With this apologia I shall proceed to give below the questions contained in the questionnaire to missionaries, one by one, and attempt to sum up the replies received. Having finished the questionnaire to missionaries I shall take up the one sent to the Japanese leaders, and deal with it in the same way. Finally, I shall refer to the reports furnished me by Mr. Kanamori, Colonel Yamamuro, and Mr. Kimura concerning their work for 1917.

Those who are in search of detailed statistics in regard to the evangelistic work are referred to the statistical tables and the report of the Statistican, which will be found in the latter part of the volume.

Questionnaire Sent to Missionaries

MISSION STAFF

QUESTION 1. *What number of* (*a*) *men*, (*b*) *women represents the evangelistic force of your Mission*?

The Evangelistic Missionary Force

There are two reasons why it is difficult to give an approximately correct answer to this question for the whole of Japan (exclusive of Formosa and Chosen, which are not included in this survey). The first is that the replies received do not completely cover the whole Protestant missionary body, and the second is that there is indefiniteness in a number of the replies in regard to the evangelistic work done by the wives. Taking the replies received, and estimating for

those missions whose representatives have not replied, I judge we have for the whole of Japan proper the equivalent of something over 200 men engaged in evangelistic work. In some cases certain men are reported as devoting half their time, or some other fraction, to evangelistic work, while the balance is devoted to educational, administrative, or other work. It is not so easy to estimate the number of women engaged in evangelistic work. In some replies the wives of the evangelistic missionaries seem to be counted the same as their husbands. In others the number of single women missionaries is given, and then so many wives. In others still an attempt is made to give approximately the amount of evangelistic work the wives are doing. Counting the work of the wives as being equivalent to one-third of that of full evangelistic workers—it can hardly be less, although it may be more—the evangelistic work of the women would be represented by a somewhat higher figure than in the case of the men—possibly 250 as against say 220, making the total number some 470; I imagine 450 more or less would not be far astray, though a more thorough investigation might make it appear that this figure is not quite right. Counting the population of Japan proper as say 45,000,000, this would give one evangelistic missionary for something over 10,000 of the people.

QUESTION 2. *Is it the policy of your Mission (or Board) to increase its staff of evangelistic missionaries, to decrease it, or to keep the number as at present.*

Increase?

Twenty-two out of twenty-eight Missions heard from plan an increase in their evangelistic staff, some more, some less. One Mission has little prospect of immediate increase. Another is not expecting any material change for some time to come. One would like to increase if funds allowed. Two of the smaller Missions expect to keep the number as at present, while the Salvation Army plans to keep the present number of administrative officers, as their policy is to work all their mission stations with Japanese officers. This means advance almost all along the line. Some of the qualifications added by the

correspondents may be of interest, and are therefore quoted below. One correspondent writes: "It is not our policy to increase the number of our missionaries at the expense of equipment and funds for native workers. We have told our Board that if we must be cut we prefer to have it done in the number of missionaries rather than in funds for native workers and equipment." One Mission plans "very considerable increase if the funds can be procured." Another Mission has the necessary funds, and will increase "if we can get the workers." This last would seem to be an exception to the rule. The Mission which sees little prospect of immediate increase inclines under the circumstances "to a policy of encouraging the undertaking of more of the evangelistic work by the Japanese."

It is abundantly evident from the replies received that the great majority of the Missions having work in Japan believe that there is still plenty of work for them to do, and it is significant that *not one* of them reports any plan for reducing their staff or quitting the field.

QUESTION 3. *If your Mission has adopted or has in operation any plan for extension in evangelistic work would you kindly give a brief outline of the same (or enclose a copy if in printed form.)*

Extension Plans

While the majority of the Missions have not adopted any special plan of extension, but will push on to a fuller occupation of their territory as new missionaries are sent and the needed funds provided, a number of the Missions have worked out quite elaborate plans for the coming five or ten years, and as they are supported by the Churches at home, are putting them into operation.

The Southern Presbyterian Mission, for example, has a plan for increasing its staff on the basis of one man to 50,000 people, which means a fourfold increase in their present staff. The Mission of the Church of England in Canada has a plan which calls for the opening of nine new stations, and the appointment of twenty clergymen and forty single women. The Canadian Methodist Mission has a plan for doubling its evangelistic force in the next

ten years, and to increase its native workers and church and Mission property proportionately. The Woman's Board of the same Church is at present working out a similar plan. The Methodist Episcopal Mission also is planning for a large extension of its evangelistic work. The Southern Baptist Mission is hoping to locate missionaries in all the larger towns in its territory in Kiushu and the neighboring provinces on the main island.

During the year the Japan Evangelistic Band has procured a tent holding some 600 people, which they purpose taking all over the country for the holding of evangelistic meetings. The Omi Mission has opened a Bible Training Department, with the object of training men specially fitted for rural work.

Concentration or Extension

The American Baptist Mission, while it is doing what it can to cultivate the territory assigned to it, has adopted a policy of concentration rather than extension in its evangelistic work, feeling the need of putting its present work on a more efficient basis.

The answers taken as a whole indicate a distinct movement forward. Everyone assumes that there is much yet to be done, and that more men, more means, and more consecrated effort must be put into the work. There is not a single pessimistic note all through. "We are in the fight, and we must 'carry on' to the very best of our ability" is the spirit breathing through all the replies.

QUESTION 4. *What is the attitude of your Mission towara the stationing of missionaries in the smaller cities and towns? Also in regard to the stationing of missionaries—single or married—in places where no o her missionaries or other congenial foreigners reside?*

In Smaller Stations

Fully half of the correspondents reply to the first part of this quesiton, that their Missions are favorable to occupying the smaller cities and towns, and a number of them have already stationed missionaries in such places. With others the question is largely an academic one, as they have not of late years had sufficient reinforcements to make it possible to occupy new stations, and their old

stations are all in the larger places. In some cases the number of missionaries is small, and for administrative purposes it is regarded as necessary to have them live in the larger centres. One Mission has in its plan no place of less than 30,000 inhabitants as a mission station.

In Isolated Places

In answer to the second part of the question, namely regarding isolation, various Missions have rules regulating the matter to some extent. In some Missions the rule is to place a family alone where necessary, but not to station a single missionary alone in a place. Two ladies may be stationed in a place where there are no other families. In some missions the plan is followed of stationing two families in any place which they make a mission station. In others a family and a single lady form the staff of the station. In the case of several of the Missions no regard is paid to the question as to whether there are missionaries or other congenial foreigners in the place. In one case the Mission is not averse to stationing a family by themselves in an otherwise unoccupied town, but the Board does not approve of so placing their missionaries.

One of the correspondents replies in a somewhat caustic tone to the question, but there may be some "seed for thought" in what he says, so I give the answer herewith:

"The great missionaries of history never asked who were to be their neighbors, or whether they could have congenial groups for afternoon tea! The success of the work depends upon the contacts made by social, as well as professional relations with the *people*. We should take our recreations among Japanese, *rather* than 'congenial foreigners.'"

Smaller Places Popular

The trend seems to be clearly in the direction of occupying, as the forces allow, the smaller cities and towns, in order to get nearer to the rural populations, though there seems to be no tendency among the Missions to withdraw from the larger centres in order to occupy the smaller. The smaller places are to be occupied in addition to the larger ones. In view of the increasingly free access to the rural populations, there seems no question but that

this tendency on the part of the Missions is a step in the right direction.

QUESTION 5. *Is it in your opinion better for missionaries to come directly from college or seminary, or not until after they have spent several years in the work of the church at home? Would the increased difficulty of getting the language more than outweigh the value of the experience?*

Missionary Preparation and Age

While quite a variety of opinion is expressed in regard to this question, one half of my correspondents are firmly convinced that when men have finished their college or seminary work they should lose no time in getting at their life work. There is not only the increasing difficulty of getting the language as one grows older, but there is danger that if men go into the work at home, and especially if they make a success of it, they will be lost to the work of the Mission Field. Some place the limit within which one ought to come to Japan at 30 years of age. Others would have men come at twenty-five or earlier. And it is not only that they may acquire a working use of the language that men (and women) should come early, but that coming while still young they will be able to fit into the work here better than after they have grown older, and become more "set" in their ways of thinking and working. A few of the replies in full are here given.

"The earlier the better for language, avoidance of ruts, and escaping of the unfortunate idea that missionary work is merely a foreign pastorate."

"I would advise personally that at least one-half of the missionaries sent out shall have spent several years in the work of the church at home—but that the remainder be sent out earlier because of the difficulty of getting the language in later years."

"Youth is a *sine qua non* for the language. The awful gibberish spoken by some who have come too late ought to be a terrible warning to men above or even near thirty. Twenty-five or less is the most desirable age. Give the men at home a chance for experience *while* in training."

Some ten of my correspondents would give the missionaries coming to Japan one year or more of practical train-

ing at home. In one case the period suggested is from three to five years. Some are very strongly of the opinion that such experience would be very valuable. Others think that the loss on the language and in sympathy would outweigh any gain. If further study of conditions at home is needed, the first furlough could be utilized for that purpose. One correspondent in this connection suggests that the first term for any missionary should not exceed five years. Another thinks that the work here is so different from that at home that there would be no particular gain in spending several years there before coming out.

QUESTION 6. *Should an effort be made to obtain more missionaries for city mission work who have had experience in city mission work at home?*

Previous City Mission Experience

Seven correspondents out of thirty-three are of the opinion that the work in Japanese cities is so different from that in the cities of say North America, that it is better for men to qualify themselves for the work after they get to the field. Three suggest that a study of city mission work at home would be more profitable during one's first furlough than before coming to the field. Quite a number of correspondents, however, express the view that some training at home would be helpful, but not many are really enthusiastic on the subject.

The following quotations are characteristic of those favouring the sending out of trained workers:

"Especially for missionaries who are going to do work in the city it is important for them to have studies along the lines of sociology and religious education and they especially should have had some experience in social settlement or city mission work."

"I would advocate education in the specialized work and perhaps some little experience; but not the delay in coming of several years."

"There seems little room for doubt that one of the best preparations for winning in Japan is experience in such work in the home field."

"There should be very few of this class, and only

where a Mission is prepared to undertake such work thoroughly."

"Of some value, certainly, if coupled with sociological knowledge and practice of a practicable sort."

"Yes, if they are young enough and adaptable."

I suppose it will be generally admitted by those who have lived in the large cities in Japan that more social settlement or institutional Church work is very much needed; but it is also true that few Missions are prepared to put in adequate plants for the carrying on of such work. The Continuation Committee has now a very strong Committee on Social Conditions, and we may perhaps look to them for a lead in this matter—an indication as to what is wanted and where, and whether specially trained workers from other lands are needed for this work.

The Ministry

QUESTION 7. *Is the ministry in Japan in your opinion attracting the class of men which the conditions to-day demand? If not, have you any suggestions as to how the best men can be obtained?*

The Ministry

The large majority reply with either a definite or qualified negative: "No"—"It seems not"—"I fear not"—"Not generally"; etc. A minority—about 25 per cent.—are very well satisfied, or at least see no particular reason to complain in regard to the quality of the men offering. "We do well"—"Increasing, but small"—"On the whole satisfactory"—"Very good"—"Ministry in Japan does credit to its profession"—"Comparatively... ...well-qualified."

Those who believe that the ministry is *not* attracting the right sort of men have a number of suggestions as to improvement that are worthy of consideration. Among these are, more personal work with young men on the part of missionary and pastor, the raising of the standard for entrance into the ministry, the increase of the ministerial stipend to a "living wage," the establishment of a Christian University, more definite effort to lead

suitable men to devote their lives to Christian work. Prayer, a higher spirituality, the presentation of the real gospel in all its fulness, and the stirring of the hearts of the Christians by the Holy Spirit, are the means which, in the opinions of others, will bring the desired results. Some of the most suggestive replies are here given.

"In our own country the financial disadvantages of the ministry are offset by its social advantages. But in Japan the ministry suffers financially and socially. Better salaries, with stricter requirements, more personal work in the case of promising students, a great deal of proper advertising."

"If some of our teachers in Mission Middle Schools would let Japanese.....teach some of their branches, and devote all of their time to personal work among students, I thing the results would be better. I feel also that the tone of our theological schools might be improved. They seem too professional and not sufficiently spontaneous in their Christian life. In new work like establishing the work in Japan, it would be natural to expect that the spectacular, bizarre methods would be most likely to prevail, but our work out here is more formal than at home."

Need for a Christian University

"To my mind we will never get hold of the really strong and big men for the ministry until we have an up-to-date fully equipped high grade Christian University. Our present Christian schools cannot attract the type of men whose goal is the Imperial University, or who feel the need of an education equivalent to what the Imperial University can provide. Doubtless also the question of finances enters in to some degree. We cannot get strong men and keep them headed for the ministry with the prospect that after they have graduated they shall have to live on the meagre salaries now provided by our churches."

Ministerial Compensation

"After all that has been said about prayer and consecration, both of which are absolutely fundamental, I believe we have got to make the pecuniary compensations

more attractive, in some way. We cannot hope to, and do not want to compete with the big banks and other campanies in the matter of salaries and bonuses; but in some way or other a larger stipend will have to be made available if we are to turn some of our bright young Christian men from the attractive lure of the business life to the more arduous work, but the exceeding great rewards of the spiritual ministry. I know this would be regarded as rank heresy in some quarters, but it is something that will have to be considered."

"The only sure remedy is better missionary quality and then direct personal contact between missionary and young men or boys, who will catch the spirit and develop into leaders."

"Raise the standard of the seminaries. Establish a real Christian University. Cultivate Christian students in Middle and Koto (Higher) Schools."

"For the work of evangelizing the country we need men who are ready to give themselves entirely to the work of evangelists. To get these in sufficient numbers there is no secret beyond that of stirring of the hearts of Christians by the Holy Spirit. I do not think anything can attract the class of men we need save the constraining love of Christ and love of the souls for whom He died."

"In general, our candidates for the ministry average up well, both as regards character and their standing in the school from which they come. In fact we do not take any one whose school record falls below a certain point."

"The spiritual condition of the Churches is largely responsible for the fact that men of the right type are not entering the ministry in larger numbers. No provision made for the training of preachers will attract the right type of men to the ministry until the Churches produce the men."

"We certainly need both more men and better men in the ministry in this country, but I would not bring a general accusation against those we now get as being especially deficient. So far as I have seen they are as a class as well qualified in personality and education, as

compared with their countrymen, as ministers in America on the average are as compared with Americans. I think they average better than the men in educational work, even in the Middle School Grade.

Need of Recruiting

"I think that more effort should be made to recruit men for the ministry by issuing suitable literature, by hanging up posters on the subject in Churches and Sunday Schools, by holding meetings for the purpose in Christian schools, by a special department of the college Y.M.C.A. devoted to this work, and by special efforts to give the professors in our theological seminaries opportunity to travel among the churches with that end in view."

"The organization of a standing Committee on Recruiting for the Ministry by the Federated Missions might open the way for such work."

"'The common people heard him gladly' is an adage that has never become obsolete. It this is true then we want the best the common people can furnish—men and women whose hearts beat in unison with their fellow men, and not men from a superior social stratum."

QUESTION 8. *Is the present provision for the training of preachers adequate and satisfactory; or do we need, as some think, more special schools for the training of evangelists? If so, how many would you suggest, where located, and the kind of training which should be provided?*

Theological Education

This question may seem to trench somewhat on the ground of the educational missionary. But after all the evangelistic missionary is the one chiefly concerned with the product of the theological school and it would seem only proper that he should give his order for the kind of men he wants.

There is a very considerable difference of opinion in regard to whether the theological schools are turning out satisfactorily trained men, and also as to the question of special schools for evangelists. There is no doubt a good deal of truth in what one correspondent says about the criticism of the theological school, namely, that most of it

" is unreasonable and purely negative; that is, no one has a practicable plan for doing away with the alleged defects." There are, however, some practical suggestions among the replies received.

Criticisms of Present Methods

First as to the criticisms. One correspondent thinks the men " need more practical training and less literature and philosophy." Another thinks that the system of supporting theological students is a weakness, and should be abandoned, and that every student should render some definite service, under experienced workers, as a return for the help given. This last criticism seems to be one of the live issues with many. There is in Japan a good deal of doubt, both among missionaries and Japanese leaders, as to the usual policy of providing for the full support of students while in the theological schools, and in some cases other plans are being tried. A conference on the subject might be productive of good results. A third critic says; " There seem to be schools enough, but a lack of vision of the real need. I should say that leaders should be trained to know how to put other people to work. There seems to be too much of a spirit on the part of evangelists to sit down and wait for orders for the goods they wish to hand out, and not enough of the spirit of going out to bring in lost sheep." Another considers that the " output of theological schools is too professional and lacking in spiritual fire." Still another considers that " if the charge is true that some of the theological training schools now in existence are turning out men who are bookish and dogmatic rather than aggressively evangelistic in their tendencies, then the present provision made for the training of preachers " is neither adequate nor satisfactory. Suggested improvements:

" The theological school ought not to be an adjunct of the Middle School or College, but ought to have its separate existence."

" No need for the establishment of more theological institutions. I think it would be far better to consider the matter of uniting a few of the scores of weak, under-manned and under-equipped institutions that are scattered through-

out Japan."

Stronger Vernacular Course

One correspondent makes a strong plea for a thorough-going vernacular course. He writes: "I yield to no one in the desire to see an 'educated and consecrated ministry'; and most fully believe that we must keep a high grade of scholarship set before us as our ultimate goal. But there are many strata of society to be touched; and there are many young men who have the spirit and the consecration to enter this work of soul saving who are yet incapable of taking the full theological course as now prescribed. I believe that a vernacular course of high grade should be offered to such, and the opportunity given them to work in the Master's vineyard according to their ability. It should be a course where neither English nor Greek nor Hebrew are required, but where all essential things of theology and history and philosophy are taught them in their own tongue, and where the Bible—the Japanese Bible—has the central and crowning place in all their studies."

Schools for Evangelists

While one correspondent believes in "fewer and better ministers," and has no use for schools with "short-cut course," others believe that there is room for special schools for evangelists, especially for such as will find their work in the rural sections. One writes: "We have a proposition for a Bible Training School for evangelistic workers, as we feel it very desirable to supplement the present work our schools are doing, for older men not fitted for a full scholastic course." Another writes: "Present training is in the majority of cases too long and too academic. It is excellent for the training of pastors, but I think we need something shorter, simpler, and more practical for the training of the evangelist proper. Two years occupied chiefly in Bible study especially with reference to its use in evangelistic work, and practical experience in such work, would be sufficient to fit most of the men we need."

Among those who see no need for additional schools one writes: "With the Bible as the center of all theological work we need no new style of school; our men can

work in city or country alike, for they have the evangelistic spirit." Another correspondent thinks that "Bible Schools, where the Bible is taught, prayer encouraged, and where an opportunity for personal and practical work is given would be a great help towards supplying the right sort of men for evangelistic work." And lastly, the view is expressed that the chief lack at present is on the side of *personal* contact. "There should be an evangelist training school wherever there is a missionary, and he ought to be it. The training by personal participation in the work and study of the missionary will produce the best men, not in big bunches, but in intimate groups."

QUESTION 9. *Is the preaching of today, as you have observed it, increasingly evangelical (say spiritual, scriptural, Christo-centric) or the opposite?*

Various Views

While one correspondent finds that "the liberal are getting more liberal, and the faithful more scriptural"; and another judges the preaching of to-day to be more social or ethical than evangelical; while a third has observed no special change of late years, and a fourth believes that the drift is away from an evangelical presentation of the gospel message; the overwhelming majority of correspondents record with thankfulness a decided movement towards the central truths of our religion. The following replies are representative of the views of that majority:

More Evangelical

"I should say, Yes, as compared with say ten years ago. There has been a decided change, especially among the leaders, and their preaching is much more Christo-centric and scriptural."

"The preaching of today, according to my observation, which is limited largely to our own mission cricle, is decidedly evangelical in tone, showing improvement on all lines in the question. There is still room at the top, however."

"Yes, on the whole; less apologetic and more expository and Christo-centric."

"Yes, the preaching of today, as I have observed it, is increasingly evangelistic and scriptural and Christo-centric.

I think there is a marked improvement since ten years ago."

"Yes, one can thankfully say that it is so. More and more preachers come to see the necessity of preaching Christ Himself. The welcome given to such preachers as Kanamori San and Yamamuro San shows this."

"My field of observation is limited, but I should say that in the past few years the preaching has been growing more evangelical. Some whom I know have come to see that preaching the Bible and Christ is the only kind of preaching that gets results."

QUESTION 10. *Is there a sufficient supply of adequately trained women workers for the evangelistic work. If not, have you any suggestion for increasing the supply?*

The Salvation Army reports an increasing number of capable women leaders. Three or four other Missions do not complain of a lack in this respect. But two-thirds of my correspondents give a direct negative to the first part of the question. One declares that this is the most difficult problem of his Mission, and few have any suggestions as to improvement.

Bible Women

Three of the correspondents complain that the Bible women whom they can procure are so young that they either fail to command the respect of the mothers in the homes, or after a short period of service drop out of the work in order to get married. Two of them suggest that older women be trained for this work, and the third would train widows, as being less likely to leave than younger women. Exalting the work of the Bible woman, improving the training schools, and putting the responsibility on the Churches to supply women for the schools, are means suggested for increasing and improving the supply. But a rather hopeless tone runs through the replies. Is it the heroic element in the Salvation Army work that gives them a better supply of such workers than the Missions are able to procure? A more adequate supply of well-qualified women workers is a problem which our sisters might well take up, and try to solve.

QUESTION 11. *What steps, if any, is your Mission taking to meet the financial needs of its evangelistic workers occasioned by the increase in the cost of living?*

General Salary Increase

With the exception of two or three Missions paying comparatively high salaries, and another which makes its grant in a lump sum to the Japanese Church, the Missions generally have either increased the salaries of evangelistic workers, or given them bonuses, during the past few months, or are planning for an increase in the near future. While 10% is the most usual increase, in some cases salaries, especially the lowest ones, have been increased 20% and even 30 %.

Incidentally in the replies the fact was revealed that one Mission in Japan.....there may be more like it, and at any rate ought to be.....has really faced and dealt in a thorough way with the question of the education of the evangelistic mission workers' children, and the provision for his own old age.

Special Allowance

This is a pressing question in some Missions, and it would be well if information as to what the Missions are doing generally in these regards were made available to all, or better, if a round table Conference, or something of the kind, could be held with the object of exchanging views on the question. There are at least some Missions working in Japan, perhaps many, where no special provision is made for the education of the evangelists' children, or any definite retiring allowance provided for his old age. This is surely not as it ought to be. For with the generally small salaries paid to these men, it would be a miracle if they were able to lay up anything for old age, as it is already a miracle that they provide as well as they do out of their scanty means for the education of their children.

The Church

QUESTION 12. *Do you regard the spiritual tone of believers as on the whole satisfactory?*

Not Absolutely Satisfactory

One correspondent considers this a "hard question." Perhaps it would have been better to qualify it somewhat. A number of correspondents replying either in the negative or the affirmative have added qualifications, although in a

number of cases the answer has been simply "No." Probably if the same question had been put to American or English Christains in regard to the belief of their own churches, replies not very dissimilar from those which have come in reply to the above question would have been received. Of the qualified answers which contain perhaps the most nearly correct statement of the case, a few are quoted below.

"Of course not satisfactory, but when one considers circumstances, there is no ground for undue pessimism."

"Not satisfactory *per se*; but satisfactory considering the newness of Christianity in Japan."

"It seems to me the spiritual tone of the believers is not as high as it ought to be." And the missionary is allotted the share of responsibility, for the writer adds; "We are too quickly satisfied with taking people into the church and do not take enough pains to have them spiritually educated in the habits of right study and worship at the church as soon as they come in."

In another reply the pastor is indicated as the key-man.

"Leaves much to be desired. But wherever we have a spirtually minded and tactful evangelist the situation is different."

A few correspondents regard the spiritual condition of the believers as very satisfactory. For example:

"Very gratifying results have been obtained, but there is still room for improvement."

Another replies: "Up to the measure of experience and environment." And yet another: "Considering the age of the church in Japan and conditions outside the church I think on the whole very much to be thankful for." And finally this reply, which is probably true, not only for Japan, but for all other lands: "I do not, though there are some in each group who show deep spiritual concern."

QUESTION 13. *Is there a satisfactory degree of scriptural knowledge on the part of believers generally?*

Deficiency in Bible Knowledge

The replies received to this question are in agreement with the frequently expressed view that believers in this country are deficient in Bible knowledge.

Here, too, however, it depends on whether one has in mind an absolute or a comparative standard; whether he is thinking of what ought to be, or of what actually exists in Christian lands. If the latter, one correspondent is convinced that Japanese Christians make a good showing. He writes: "Generally speaking scriptural knowledge is lacking, but the majority of believers with whom I have come in touch have a commendable knowledge of the Bible, I believe far in advance of the average church member in home lands."

In their replies I judge that most of the correspondents are thinking, not of conditions in other lands, but of the ideal which should be striven for here and everywhere. One correspondent believes "that the lack of Bible study among church members is an appalling need, and accounts for much of the life of the churches of Japan today." Another states that there is practically no knowledge of the Old Testament; but little of the New Testament outside the four Gospels, but with regard to these there seems to be quite an encouraging degree of knowledge.

The note of encouragement is strong in several of the replies. For example:

"I believe the evangelists in my field are laying greater stress than before on systematic study of the Bible."

Scriptural knowledge "is gradually rising." "There is a gradual improvement." "Unexpectedly high compared with the past."

Ways of Improvement

Various means of improvement are suggested. An expert in the line of Bible study writes: "We must give more attention to the study of the Bible in the Sunday School—not simply for the children, but more definite serious attempts must be made to hold the young people until they become members of the church. And not only that, but Japan is very weak in Bible classes for adults. When our Christians come in after becoming adults they are 'children in the faith,' and we have done very little to educate them through Bible study. Japan is far behind the movement in other countries in enlisting adults

in serious Bible study."

Another advocates the holding of Bible schools in the churches by trained Bible experts, having himself proved the value of such work, while a third would emphasize, in addition to systematic Bible study, expository preaching, as essential for the education of all Christians.

QUESTION 14. *Are the generality of believers actively interested in the salvation of their friends and neighbors?*

Majority Think not

The majority of the replies are in the negative, one correspondent writing; "Here again you have laid your finger on one of the great weaknesses of the church as I see it." A few, however, view the matter differently, as the following replies show:

"There are exceptions, to be sure, but on the other hand many are actively interested and are achieving results."

"Yes, I think that many of them are really keen to see their friends and neighbors saved."

One correspondent thinks that in this respect the believers here are not behind those at home, while another thinks they make an even better showing.

National Custom

One correspondent regards the lack of activity as a result of the custom of the country, which forbids one from interfering with the doings of others. There is no doubt some truth in this. Another believes that wherever a "live" missionary is found, he will find his own activity reflected in the believers with whom he associates.

The dependence on impersonal means of reaching outsiders, which has often been remarked upon, is dealt with at some length by one of the correspondents:

Not Enough Individual Work

"The believers generally are not much interested in the salvation of their friends and neighbors. It is too easy to depend on the advertisement that stands outside the church. There is not enough definite individual work of inviting people of the community to the church services. It seems difficult for the Japanese to do this personal

work. The missionary must lead, but the Japanese must be trained in this kind of thing. I recently met Mr. I., (an evangelist), who in the afternoon had visited forty families to tell them about a special evangelistic meeting they were having at the church that night. This may not be so rare as I think, but this is the first time that I have heard of any evangelist giving so much attention to the people of the community trying to enlist them in the evangelistic meetings of the church. If this kind of thing were general we would meet more people from the community. Each church should make a more definite effort to reach the people of its own community. This can be done by a general education through the distribution of literature through the children and people of the Sunday School, and then through friendly visiting."

QUESTION 15. *Do believers generally take an active interest in social questions, such as temperance, factory conditions, the social evil, etc?*

A Growing Interest

The replies indicate that there is here and there very considerable interest in the temperance movement, less in regard to the social evil, which is accepted "as a fact that is not likely to be removed," and least of all in factory conditions and kindred questions.

So far as abstinence from intoxicants is concerned, the believers in this land are not behind those in other lands, but there is not very much being done, except by a few individuals, to push the campaign for abstinence among non Christians.

While there seems to be no general movement aiming at the suppression of the social evil, the campaign waged by the Christians in Osaka last year, and similar movements elsewhere, are more and more claiming the attention of the Christian body.

Lack of Leadership

In regard to factory conditions, there is general agreement that there is much ignorance as to the facts, and little interest in the question of improvement. Education along such lines seems very necessary, and it is being undertaken by individuals and groups, and may be expected to

produce results ere long in a real interest in the less fortunate members of society by Christians generally. With good leadership no doubt very satisfactory results would be seen. Lack of l adership rather than lack of interest is accountable for the lack of definite activity in opposing social evils.

QUESTION 16. *Is there an increase in the amount of direct evangelistic work undertaken by the laymen of the churches?*

Growth of Lay Interest

The replies would indicate that in certain denominations or in certain places there has been an increase in the public work of laymen, while in others none has been discernible. There is probably a difference in the degree to which the different denominations make use of laymen in public church work. And in a place like Tokyo there is doubtless more lay activity observable than in other parts of the country. There certainly seemed to be considerable here during the various series of meetings in connection with the Evangelistic Campaign, where laymen took part in committee work, literature distribution, street preaching, and platform work.

One correspondent sees an improvement as compared with ten years ago, but not as compared with thirty or forty years ago. Another finds that the increased activity is spasmodic, and depends chiefly on a few leaders.

On the whole there would appear to be a call for the further enlistment of the lay element in the direct work of evangelization.

QUESTION 17. (a) *Is the Sunday School work making satisfactory progress in your field?* (b) *Is an adequate supply of teachers available?* (c) *Have you any suggestions for making this branch of the work more effective?*

Good Progress

The testimony is all but unanimous both as to the progress of the Sunday School work, and to its importance to the Christian cause. One correspondent regards it as "making more progress just now than any other Christian movement in Japan."

The great lack is the teaching staff. One correspondent

finds that about the only teachers he can depend on are those in Mission employ. An exception is found in the case of work carried on by the teachers and pupils in the Christian Girls' Schools; a truly splendid work being done by this agency in a number of places. In regard to less favored localities, as one correspondent points out, it is not unwillingness on the part of the believers to help in the work, but simply a question of ability. They have not ability. They have not the requisite knowledge and other indispensable qualifications for successful Sunday School work.

Buddhist Competition

One correspondent reports that the Sunday Schools in his section are suffering from competition with the Buddhist Sunday School, and also from the attitude of teachers in the common schools, who openly exhort the children within the school-rooms and in school hours, not to go to the "Seiyo-teki" (foreign) Sunday School, but to go to the "Nihon-teki" (Japanese) one. The Buddhist Sunday School has in some parts for some time been in competition with the Christian Sunday School, but from the absence of any reference to such schools except the one just referred to, it would appear that the injury done to the Christian cause by this means is not great. The same might probably be said of a large part of the country in regard to the attitude of the common school teacher.

Several suggestions are made for the improvement of the Sunday Schools, for although most believe the Sunday Schools are making rapid progress, few believe they are perfect, or entirely satisfactory. Among the suggestions made are the following:

Place of Emphasis

"Teachers that are qualified form one of our great problems. Until our theological schools are directed by men who see the greatness and dignity of the Bible School work, and having the vision themselves give that vision to the graduates—and until our Missions are willing to rent houses and build chapels so that effective work in separate classes can be done—there is not much hope for the future. We believe, however, that this vision is being

gradually given and that the Bible School work will undoubtedly some day come into its own here in Japan. It is the place where the greatest emphasis should be laid for permanent evangelistic work."

"Good progress; teachers are available, but of course they are not all as near the ideal as might be required. *Impress it upon the pastors that THEY must take time to gather and instruct the teachers WEEKLY AND DO IT THOROUGHLY.*" (The italics and capitals are the correspondent's and I let him speak as he feels).

More Interest Needed

"Hardly any Sunday Schools, I suppose, could report satisfactory progress if they have any kind of an ideal. The lack of progress, however, is generally due to a lack of interest and cooperation, first on the part of the pastor, second on the part of the missionaries. The problem everywhere is the teachers. The first way to get teachers is for the missionaries to enlist the cooperation of pastors in the organization of teachers' training classes according to the course laid out by the National Sunday School Association. These should be organized in union groups as a community class wherever possible. If it is not possible they should be organized in denominational groups, and meet at least twice a month, and if possible once a week, with two hours of study—one on the Bible and one on Sunday School methods or teaching." It is also urged that workers be sent to the annual Teachers' Training Classes, and other classes organized during the year in different localities.

QUESTION 18. *What is the condition of self-support in the churches and preaching-places under or related to your Mission?*

The answers range all the way from "deplorable" to "good," and if some of the statements made are correct, the difference between these two is the result of a difference in education. The following quotations will illustrate this:

"The condition of self-support in our churches is lamentable, due largely, I think, to a lack of definite policy on the part of the missionaries to educate from the beginning,

and the evangelists who are put in charge of the separate stations."

"Self-support is taught from the beginning, and is zealously responded to."

Some Pushing Self-Support

Of the larger denominations the Kumiai (Congregational) and the Nihon Kirisuto Kyokwai (Presbyterian), seem to be pushing self-support most vigorously; in the estimation of some, *too* vigorously in some cases, to secure the best permanent results. But while in certain churches the movement toward financial independence is slow, there are gratifying signs here and there that Missions and Churches alike are waking up to the need of greater efforts in this direction. One correspondent writes: "Just now there is a great awakening among our churches, and a new interest is being created in regard to this most important matter." Another writes: "Our treasurer is leading off in a vigorous movement along this line, that is receiving more definite Japanese support and sympathy than such a movement among us ever previously obtained."

Average Giving

One correspondent gives the actual average contributions of the churches of his denomination in his own district, and I quote them, for I believe they represent not far from the average givings for the whole of the Church in Japan. He writes: "The attitude of the Christians in connection with our Mission towards self-support is very good. They recogeize their obligation to give, and in general do pretty well, when the circumstances are fairly considered. In this prefecture the gifts for all purposes last year amounted to, in round numbers, *four Yen* per annum for each registered adult, and *seven Yen* for each resident member.

Denominational Standing

Among the larger bodies the writer has lately heard figures quoted, professing to be from the official reports, showing that in the matter of contributions the Congregational Church stands first, the Methodist (Nihon Methodist) second, and the Presbyterian third. I have

not been able to verify this statement, but it seemed to be made on good authority.

On the whole I think we may say that the progress of the Japanese church towards financial independence is pretty satisfactory.

QUESTION 19. *Is there a growing tendency for the different denominations to co-operate in the effort to reach the non-Christian section of the community? Any observable movement toward organic union; toward, say, the formation of a national church?*

Tendency Toward Cooperation

The replies received indicate that on the whole there is a growing tendency towards cooperation among the churches in their efforts to reach the non-Christian part of the community. There appear to be a good many places, however, of which this can not be said. There is probably too much truth in the remark of one correspondent that "both union movements and petty rivalries are observable wherever one travels." There was certainly very much cooperative work throughout the country during the Evangelistic Campaign, and probably far more of such work can be seen today than was evident say ten or even five years ago. The denominations know and respect one another more than they formerly did. But it is no doubt also true, as one correspondent says, that there is at the same time "a growing spirit of denominationalism in the different denominations themselves."

Organic Union not Mooted

As to organic union—apart from a slight movement within certain denominational groups—*it is not a live issue.* Not a single correspondent expresses any hope of its realization on any large scale. The "tendency to develop along denominational lines" after the pattern set by the Christians of the West, as stated in the Mott Conference in 1913, holds equally good today. The time for the inauguration of a single Japanese Protestant Church was when some of the early missionaries tried to bring it about, namely in the very beginning of missionary work here. For better or worse, no proposal of that kind

presented today would have the ghost of a chance of being accepted by the majority of Christians in Japan—missionaries, Japanese pastors, or laymen.

Two correspondents refer to the experiment of church union in Moji, and regard it as an example to be avoided. One writes:

Moji Attempt

"I know of no movement toward organic union except the disastrous attempt made at Moji year before last. There is probably less of the spirit of unity at Moji now than anywhere else in Japan. It was the only place in Kyushu where the churches refused to unite in conducting meetings in connection with the Kanamori campaign last year."

The other reference to this case is in the same tenor, and need not be quoted.

QUESTION 20. *What has been the influence of the National Evangelistic Campaign so far as you have noticed it? Has it brought the denominations closer together in spirit and work? Has it vitalized the churches of your own denomination? Indicate any other results you have noticed.*

United Evangelistic Campaign

It is no serious reflection on any great movement to say that it did not entirely fulfil the expectations of its promoters. Neither does it seriously detract from its importance to say that it has some severe critics. Both of these things can be said in regard to the Evangelistic Campaign. I think that there has been on the part of some an idea that the spirit prompting the chief leaders in the movement was not as lofty as it should have been, that there was too much of a straning after the spectacular, that there was too great a trust in human methods and too little leaning on the supernatural and that at the end of the Campaign there was too much glorying in what had been accomplished. Only those who were so placed that they could view only portions of the work, who could get only sectional views, so to speak, could think thus. From the time when at the very beginning of the campaign the Chairman of the Eastern Section

declared before a large and representative audience that although they had come together to talk about the *plans* of the campaign, it was to him a question whether their chief concern should not be as to their own spiritual fitness for the task; until three years later, at the Gotemba Conference, when the same leader reminded the company of missionaries, ministers, and laymen, that there was no place for boasting at the results of the work of the three years, that they should honestly recognize the mistakes they had made, and that they should no more think their work done than the work of the disciples was done on the day of Pentecost, that this was not the *end*, but rightly viewed, the beginning only of the great work of evangelizing the nation—during all this time those in closest touch with the leaders felt and knew that lofty motives governed them in all they attempted. No one will claim that the very best methods were adopted. Why should they? Nor should they be ashamed if their plans should be proven to be faulty. To attempt to organize the work acattered among seventy millions of people —in Japan proper, Okinawa, Formosa, Korea, and Manchuria—was to attempt a herculean task—a task such as had never been attempted in this field before. Small wonder that in some parts it failed to give satisfaction. It is rather a wonder that with all our differences of theological view and methods of work, and with all our denominational emulations—to use a harsher word—the movement succeeded as well as it did. For while a few are of opinion that it did little or no good, in some cases believing that it even taught in a negative way by showing what *ought not* to be done, a very considerable number of my correspondents believe that in various ways it did a very great amount of good to the Christian cause in Japan.

One correspondent declares that the influence of the Campaign was decidedly good in *two*-thirds of the cities touched. He is probably not far wrong in judgment. And it is also probably true that it is from the other third that most of the criticisms come. Which, of course, is natural and right. For when things go right there is little need to speak of them. When they go wrong, it is the

inalienable right of men to criticize, with the hope that in future similar faults will be avoided.

Those who are most hearty in commending the work of the campaign do not give it unqualified praise. They set forth unequivocally their conviction that it was effective in two directions—it drew the denominations much closer together, and it greatly impressed the outside public. It is generally felt that it did not succeed in vitalizing the churches themselves to the degree that it was hoped or expected it would do.

Providential

One correspondent believes that "it has counteracted what might have otherwise been the serious downpull of the war on faith through intellectual doubt and materialistic trend." May it not be possible that a kindly providence led us to undertake this campaign at this particular time, and that its influence is the principal reason why the war had so slight an effect upon Christian work? The suggestion may be worthy of more than a passing thought.

Another correspondent complains of the quality of the preaching. It is perhaps a case of "many men, many minds," and that what suits one will not necessarily suit another. But the writer of this article had the privilege of attending a good many meetings in different parts of the Empire, from Asahigawa in the Hokkaido to Naha in the Loochoo Islands, and the impression he received was that the real Gospel was being preached, that Christ was being exalted, and that under the influence of this presentation of the truth men's lives were being changed. It may not have been true in all places. I am sure from personal observation that it was in many.

Probably too much was made of the number of decisions. But that criticism has *been made before*, and will continue to be made, in regard even to the work of our foremost Japanese evangelists. It does seem sadly true, moreover, that in the majority of cases the churches were not able to take hold of those who handed in their names, and lead them on to the sure place of faith and consecration; and that as a consequence there was a very small percentage of those who made a start at the meetings who

ultimately were received into church fellowship. One of the things that has still to be learned by the Church in Japan, is how to shepherd those who show a desire to enter its fold. I give below the replies of two of my correspondents in full, as they indicate the extreme positions held by good and wise men in regard to this movement.

"The National Evangelistic Campaign has certainly done wonders in the way of bringing the denominations closer together and creating a spirit of unity. I cannot say that it has done much in the way of vitalizing the inner life of our churches. I am constantly coming and going among our own churches and among the churches of other denominations, and it seems to me that this is one place where this campaign failed. It did, however, greatly move the non-Christian community."

Adverse Criticisms

"Disappointing:

"(a) The "lecturers" talked of the West, and of their travels, and of modern psychology, and of morality, and disappointed both the Christians and the non-Christians. In our own center.....it was a distinctively non-evangelistic lecture campaign."

"(b) No; it showed too fundamental differences, if those 'lecturers' might be considered representative of other denominations."

"(c) Yes; the Christians gained much helpful experience in their self-sacrificing preparation for that campaign."

"(d) A greater love for their own church and an appreciation of her work."

Sunrise Prayer Meeting

I should like to add one more word from personal experience. To me there were two series of meetings which grew out of this campaign which were infallible signs that the movement was from above. Neither at home nor in Japan have I ever been more deeply stirred than by the spirit that pervaded these assemblies. One was the series of Sunrise Prayer Meetings in the Misaki Tabernacle in connection with the opening of the principal part of the campaign in Tokyo. From 250 to some 700 people were

in attendance on the different days, and if there was ever a gathering where the people were of one mind, I think it surely was there. Never before have I heard so many prayers so concentrated on a few vital points. Prayer after prayer, brief, pointed, intense, followed in rapid succession, and the burden of these prayers was—purity of heart, love for the souls of men, power for service. To me the auditorium of the Misaki Tabernacle is holy ground, for there the multitude met the Lord. If not, then our preaching and our faith are vain. But I trust my spiritual instincts that they do not lie.

Gotemba Conference

The other meeting was the Gotemba Conference. Those who read the *Evangelist* know what a number of missionaries attending that Conference thought of it. I may not have been privileged as some others have in regard to attendance at great conventions in the home lands. But to my mind, in its spirit, in its intellectual quality, in its emphasis of essentials, the Gotemba Conference reached high-water mark. I count it as one of the greatest privileges of my life to have been in attendance at this gathering. Incidentally it showed, if proof were needed, that we have today in the Japanese Church efficient and spiritual leadership of a very high degree.

Report of the Campaign

As I am informed by the Editor-in-Chief that the report of the Campaign is within the Scope of this paper it may be well to give in brief form the final statistics, both as regards the meetings and their results, and the finances. I have already stated my views as to counting the numbers of those responding to the appeals but I give below the figures as I have received them from those who have kept the records of the reports from the various parts of the country. Only the grand totals will be given. Those who desire further details are referred to the Japanese report of the Campaign, which is now in course of preparation, and which it is expected will be issued very soon.

STATISTICS OF NATIONAL EVANGELISTIC CAMPAIGN

From Secretary's Report

Number of Meetings Held	4,788
Number of Persons Attending	777,119
Number of Names Handed in	27,350

From Treasurer's Report

Receipts

Contributions from Dr. John R. Mott	¥ 18,928.87	
Ditto of Missionaries	8,393.08	
Ditto of Japanese	7,317.42	
Bank Interest	550.57	¥ 35,189.94

Expenditures

Grants to Eastern Section	¥ 13,943.05	
Do. to Western Section	15,831.25	
Do. to Shanghai and China	300.00	
Do. to Manchuria and Korea	996.00	
Do. to Formosa	500.00	
Do. to Gotemba Conference	2,505.91	
Expenses of Central Committee:		
Travel, etc.	¥ 380.96	
Printing	336.37	717.33
Balance in Hand	396.40	¥ 35,189.94

Note 1. The amounts for Shanghai and China, Manchuria and Korea, and Formosa, were for the expenses of deputations sent to visit the Japanese communities in those parts.

Note 2. The balance in hand is reserved to pay for the publication of the Report of the Campaign.

Note 3. In addition to the amount of contributions from Japanese sources passing through the hands of the treasurers of the central fund, there were large local givings. What amount of this was contributed by missionaries there is probably no way of telling. Most of it, no doubt, was contributed by the Japanese. So far as reported, it amounted to the very considerable sum of ¥27,889.00. This would indicate that altogether some ¥63,000,00, or Gold $31,500.00, was expended on the Campaign, of which about 70% was raised in Japan, and of the share raised in Japan, perhaps about 70% came from Japanese sources.

QUESTION 21. *Has your Mission made use of any special agencies in its work during the year, such as special*

evangelists, special methods of appeal, the use of special literature, etc., and with what results?

Special Forward Movements

The Seikôkwai (Episcopal Church) held special meetings throughout the country in honour of the thirtieth anniversary of its establishment. Special evangelists were used in connection with these meetings in many places, and in general good results were obtained.

The East Conference of the Japan Methodist Church carried on a Forward Movement at various points within its territory during the year, and with very satisfactory results.

The Baptist Mission of the American Foreign Mission Society, in cooperation with the Japanese churches, inaugurated a *five years'* Baptist Forward Movement in September last. The goal at which they aim is: doubling the membership of the Church, doubling the contributions, bringing a large proportion of the churches up to self-support, deepening the inner life of the Church, and making it more efficient. A truly worthy program, which you may all pray they may see more than realized.

Mr. Kanamori's Work

A number of the Missions have called special evangelists to their aid, either as individual Missions or in cooperation with other Missions and Churches. Mr. Kanamori's name appears in a number of the replies. His work in Kyushu was reported somewhat fully in the "Evangelist" of September last. Later in this article a report of Mr. Kanamori's work for the year 1917, prepared by Mr. Kanamori himself at the writer's request, will be presented. But among my correspondents I find here, as in the case of the Evangelistic Campaign, that there is a very considerable difference of opinion as to the value of the work. This will be seen from the following quotations:

"The Kanamori meetings held during the past year were the greatest agency for good I have seen in this district. Everywhere overflow houses greeted the

speaker, and while the number of decisions was comparatively small, the quality of those who decided was good, and they are coming along slowly into the churches; while in the neighboring towns absolutely the first nucleus of Christian believers is being formed as a result of the Kanamori meetings. The visit of Mr. Kanamori had the result of bringing the Christians of the various churches together, as it was hoped the National Evangelistic Campaign was going to do."

"Mr. Kanamori did excellent work in most of our centers and outstations last year, and while not maturing as rapidly as expected at first, his work still seems well worth while; some of the results already gained have been excellent."

Adverse

"The special work that has marked the past year in Kyushu has been the Kanamori movement, which was remarkably successful in getting audiences. The large number of "kesshinsha" (deciders) amount to practically nothing at all, and there has been no marked growth of interest permanently aroused as a result, except in isolated cases."

We have here three quite different appreciations of the work of this justly noted evangelist.

Mr. S. Kimura's work is also mentioned, but no particulars are given. A brief report of his work will also appear later in this article.

Col. Oshima

One other evangelist—if that title is appropriate here—mentioned in the replies, is Colonel Oshima, an officer in the Imperial Army, who is reported to have done very effective work in the Hokurikudô. Colonel Oshima is the author of the well-known tract, "Why am I a Christian?" Besides the above-mentioned, a number of special evangelists have been called to assist missionaries and churches in evangelistic meetings, and with generally good results.

Christian Literature

Christian literature has been used on a large scale by many Missions during the year, and it is evident that much more would be used if the Mission Boards could see their

way to making adequate appropriations for this purpose. Some missionaries have made large use of the mails in the distribution of literature, but one correspondent considers that house to house distribution by workers produced better results.

One missionary reports very successful work with a Mission tent.

The Omi Mission has as the special features of its work, the "Galilee Maru," which visits places around the shores of Lake Biwa, and work for Buddhist priests and other Buddhists by its *five Buddhist ex-priests.*

The Mission of the Reformed Church in America has some special lines of work which should be of general interest. Some acount of this work is given herewith:

Correspondence Course

"The special agency which has marked our own work is the Correspondence Course in the new catechism, The Yohgi Mondoh. During 1917 thirty-four persons entered upon the course, and ten graduated. It requires honest work daily for seventeen weeks, so that it means a good deal to graduate from it.

"In addition to that, we have begun the organization of small groups of people interested, not necessarily Christians, who promise to meet once a week and hold a Christian service. For this purpose they are supplied with printed forms of service, including the prayers to be said, the scriptures to be read, the sermon to be preached, etc., so that any person of ordinary intelligence can conduct a service in the absence of a minister. We have now four organized groups, and the material is used in one or two places not yet organized, so that on an average forty people each week attend Christian services in this way in places where no other Christian work is carried on, and so remote from the places where evangelists reside that no one can regularly visit them."

QUESTION 22. *Are the educated classes—students, teachers, professional men—becoming more interested in and favourable to Christian teaching, or the reverse? And are other classes in the community being adequately considered and reached—merchants, farmers, factory hands,*

etc.? What have you found as to the relative accessibility of these different classes?

Educated Classes Accessible

The general tenor of the replies indicates that the educated classes are most accessible to Christain teaching, and quite a number believe this interest is growing, although some feel that the interest shown by the student class is perhaps not as great as it has been previously. The following quotations contain some interesting facts and views as to the present attitude of these classes to our religion:

"As a whole students, teachers, and professional men are becoming more interested in Christianity, although the visible connection is not much more than before; but it is surprising upon inquiry to find how many of these people are secretly reading the Bible and praying. I believe it is quite generally felt by thinking people that the religion of the future for Japan is Christianity, but because of a variety of influences there can be no public profession at present."

Growing Interest

"There seems to me to be a growing interest among the educated classes, although at the present time there is also a movement among these classes harking back to the ethnic faiths and trying to rediscover the fountains that furnished Japan its moral spiritual life and light during the centuries that preceded the introduction of Christianity."

"As regards the first part of the question I think one would have to say that the reverse holds at present. There is a kind of underground opposition that is hard to define and to meet. War conditions and international problems have probably much to do with it, and any opposition there is seems to arise rather from strong nationalism than from definite opposition to the teaching of Christ."

Contrary Opinion

"My observation does not indicate that 'the educated classes are becoming more interested in and favourable to Christian teaching.' On the other hand, it would be hard to say that the reverse is true, though this may be so in the

case of the general body of primary school teachers, who seem to be inclined to magnify the importance of the shrines as against the churches, and who, many of them, covertly attempt to influence the children against attending our Sunday Schools."

Quite possibly some of the differences noticed by different correspondents arise from the different character of the people of different sections, the result of religious or other influences in their past history. That there are very striking differences to be found has been set forth in a clear and interesting manner by Prof. Totsudô Katô, a student of Japanese religions, in a three-volume work entitled "Nihon Fuzoku Shi," History of the Customs of Japan, the second volume of which has been recently published.

Some of the answers received in regard to the accessibility of the merchants, farmers, and other classes, suggest the question, "Do we not get the people we go after?" Here is an example:

"Individuals from all these classes are being reached and unite with our churches. Perhaps the merchant class prevails and after them the factory hands." There is no doubt much truth in the reply of another:

"It depends on who approaches them, and how."

A number find factory hands quite accessible, but difficult to deal with satisfactorily on account of the impossibility of any thing like regular attendance at the Sunday Services of the church. Contrary to the correspondent quoted above, many find the merchant class very difficult to reach.

Increasingly Responsive

One Mission finds that all classes are more responsive than formerly, and has work for all, "from nobility to *eta*, and we mix them together successfully. We cannot conceive of Christianity getting a permanent hold and remaining Christian any other way."

One correspondent "would specially urge that we keep it on our hearts that a really serious effort at getting at the great farming class that forms more than half the population of Japan is yet to be made, and that its methods

need to be carefully studied." Others find the farmers accessible to the extent that efforts have been made to reach them.

Floating Population Accessible

The floating population, as one correspondent remarks, being loosed from family ties, is the most easily reached. And this is perhaps one reason why students, teachers, and officials, are found in such large numbers in the churches, and also probably why railway men are among the most approachable of the labouring classes.

QUESTION 23. *Is there an adequate and sufficiently varied supply of Christian literature for all classes? If not, what would you suggest as the chief need, and the way to supply the same?*

Christian Literature Society

The Christian Literature Society received much credit for the work it has done in supplying good Christian literature for the evangelistic missionary. The great trouble is that the home Boards have not yet come to realize the value of a wise distribution of this literature, and dole out altogether insufficient grants for this purpose to their Missions. As one missionary puts it, "Dollars and determination are the chief need."

A very few correspondents regard the present supply as inadequate. One correspondent thinks "we need a broader and more representative committee for our Christian Literature, and also for the *Evangelist*, but does not indicate the method by which he would secure the desired result.

Needed Books

Quite a list of needed works is set down, and this the Christian Literature Society will no doubt take note of. It is as follows:

A Bible Study Magazine
Popular Commentaries
Proper Sunday School Literature
Special Literature for Women and Children
Tracts for Farmers—sufficiently simple in style
Devotional Books
Concise Volume on Sabbath Observance

Bible Courses and Expositions
Broad, Spiritual, Reasonable Statement of Christianity by able Japanese
Good Fiction and Biography.

The correspondent who asks for devotional books feels that books calculated to lead the believers into the deeper spiritual life are sadly wanting.

One correspondent is of the opinion that the Christian Literature Society has produced all the general evangelistic literature that is at present needed, and that it would be well for that Society to devote all its energy for a year to the publication of one or two really great works.

One suggestion for improving the supply is that we find who are producing good material, and patronize them. Another is to enlist Japanese of eminent ability in the direction of the Christian Literature Society, and in its editorial service.

It might seem as though a good deal of what is said above would more properly occupy a place in a report on literature than in one on evangelism; but as was said before in connection with the training of ministers, it is the evangelistic missionary who most largely uses the output, and it is therefore not out of place for him to indicate what his chief needs are.

Good Books in Japanese

A list of good Japanese Christian books at present available is given by one of the most active and best informed of the evangelistic missionaries, and for the sake of those who are in search of information of this kind, the list referred to is subjoined hereto.

Shinkô no Susume
Kirisuto Kyô Hyakuwa
Heimin no Fukuin
Shi Yori Sei ni no Annai
Tracts on Buddhism by Imai
Tract Society's Prize Tracts, by Ebisawa, Harada, and others
Kyûdô no Shiori
Kyûdôsha ni Atôru Sho, by Motoda
Kanamori's Leaflet Tracts

The author of the above list believes the chief need at present to be a Life of Christ for people of limited education, and indicates that such a volume is now in course of preparation.

In addition to the above works, the Christian Literature Society's catalogue will indicate many other works of value to the evangelistic missionary. We may well be thankful for what has already been done in the field of Christian literature, and do what we can by grants from the home Boards to the support of the Society's work, and purchases of the literature produced for use on our fields, to further strengthen the Society in its good work.

QUESTION 24. *Would you regard it as advisable in opening up work in a new place to use Christian literature on a large scale to create a favorable atmosphere, before sending a worker in to begin regular work? Or have you other suggestions in regard to such cases?*

How to Distribute Literature

About one-third of the correspondents believe that a wide use of Christian literature in such cases would be a good thing, though some of them have never made the experiment. One would distribute cheap tracts in such places. Another would do the work systematically and persistently, so the people would feel that the appeal was to them personally. A third would use the newspaper largely for the Christian message.

A number of others, however, believe that the usual way is the best, namely to send your worker, and let *him* do the distributing of the literature, using it, for example, as a means of introduction, and an opportunity for conversation with the people.

Two of my correspondents point out what they regard as a "more excellent way" of getting a foothold in a new place. A successful lady missionary in the country would begin work in a new place by opening a Kindergarten, having proved from experience that this is a sure way of finding one's way to the hearts of the people. And a successful city missionary would adopt this, or some other form of social service, if he were opening up new work either in the city or the country, having found

also by experience, that homes and hearts that had been tightly closed against Christian teaching and influence for years, had been thrown wide open by some of the social service work which his Mission is engaged in.

QUESTION 25. *What is your experience in regard to the Sunday evening service in churches and preaching places? How does the attendance compare with the morning service as to numbers in places where both morning and evening services are regularly held? Have you any suggestions in regard to making the evening service more effective as an evangelizing agency?*

The Sunday Evening Service

A city missionary writes: "The Sunday evening service, of course, is the great problem." This would appear to be the case largely, but not entirely, with the churches in the larger cities. It is certainly true to a very large extent in regard to Tokyo. In the country work men often have a different experience.

One writes: "In smaller places the evening service is often better attended than the morning service." In a good many places in the smaller towns the evening service is the only one held.

Various Hindrances

Reasons for the smaller attendance at the evening services where both are held, are given by some of the correspondents. Lack of interest in the welfare of those outside is one reason, poorer preparation by the preacher for the evening than for the morning service is another—and too much Sunday work and too hearty a dinner, is one of the contributing causes to the poor evening sermon, in the opinion of another. Two correspondents expressed the opinion that the Sunday services would be better attended if the Sabbath were more carefully observed. One correspondent thinks it is a mistake to attempt to make the evening service an evangelistic one—with the special object of reaching the non-Christian part of the community. Another believes in making it intensely evangelistic, and enlisting the help of the Christians in the work of bringing outsiders into it. One would make large use of music in this service, and still another would not hesitate to use

moving pictures of Christian subjects to bring the people in, as some city missionaries already use the *stereopticon*, with the result that they are able to double or quadruple the size of their evening audience by this means.

A City Problem

Judging from the replies it is the cities, and especially the larger ones, where this problem is most acute, and one would think that the subject is of sufficient importance to make it worth while for workers in such places to confer together to devise some plan by which the Sunday evening service might be made much more effective than it now is for general evangelization.

QUESTION 26. *Do you regard the stereopticon as a valuable adjunct in evangelistic work? Is a Lantern Slide Exchange a desideratum? Would you favour a wider use of moving picture films of Christian subjects, for inculcating Christian sentiments?*

Successful Methods

The first question is answered by most of my correspondents in the affirmative, though some regard the use of this means as very limited. That probably depends on the choice and supply of slides. A Tokyo missionary made experiment, covering about a year, of giving a monthly lantern meeting with a complete set of new slides each time, made from pictures culled by himself from magazines and papers, and representing subjects of vital importance—pictures of interesting men and places, pictures illustrating social conditions, pictures of churches, works of Christian art—and advertised his lectures month by month as on "The Progress of the World." He was able to treble or quadruple the usual Sunday evening attendance by this means, and he had always plenty of material in his pictures to enforce all the lessons of Christian truth that he felt his audience could well retain. And while it is true, as one correspondent puts it, that the moving picture has largely put the stereopticon out of business, it is still true that a judicious use of the latter will still enable one to attract many who would not by the ordinary methods be brought within reach of the Gospel message.

The Lantern Slide Exchange is a new idea to many. It meets with pretty general assent, though not much enthusiasm is shown over the suggestion.

Moving Pictures

As to the moving picture question, about half of the replies favour its wider use; a few give a qualified assent—if under proper management, or in special circumstances—while two or three answer positively in the negative. One thinks the old-fashioned Gospel in itself is sufficient, while a certain good Puritan will have nothing to do with it—and sets forth his reason, which I append herewith:

"No; on account of the evil associations we regard them as on a par with regular theatrical performances. Meat and canned meat are alike meat to a vegetarian; theatricals and *canned* theatricals are alike theatricals to a Puritan."

Breaking Down Prejudice

This corresponent, though he has little company among those who answered my questions, may be right. But a number of missionaries who have assisted in arranging for exhibitions of the "Quo Vadis?" and "Les Miserables" films believe that such films are very useful in breaking down prejudice, and opening up the way of approach to many whom it would be difficult otherwise to reach. One missionary during 1917 had the "Quo Vadis?" film shown in some twenty places, and in connection with each meeting distributed to all who came copies of Yamamuro's tracts, the numbers so distributed running up to many thousands.

QUESTION 27. *What is the attitude of the secular press to the work in the field occupied by your Mission—favourable or the reverse? Do the papers welcome articles by missionaries and pastors? Do they insert them free of charge? Do they take favorable notice of church and Mission activities?*

Favorable Attitude of Press

The attitude of the secular press is on the whole favorable to Christian work, especially so when it is of a social or educational kind. Church notices are inserted free of charge quite generally. In some

places the attitude is neutral, and occasionally rather unfavorable, but there is sometimes some local cause for this.

In a number of places articles on Christian subjects are welcomed, and in some inserted free of charge. In most cases, however, a charge is made for inserting articles of length. Papers will frequently distribute a Christian leaflet folded inside at a very low rate.

Some of the correspondents think much more use could be made of the secular press for the purposes of the Christian movement, if missionaries devoted more time and effort to cultivating that field.

QUESTION 28. *What is the attitude of your Mission to "Newspaper Evangelism"—the publication of paid articles in the secular press? Have members of your Mission engaged in this kind of work? If so, to what extent and with what results?*

Not in General Use

The Mission of the Reformed Church and the Omi Mission are the only two reported who have made a sustained effort at this kind of work. Some other Missions are trying it tentatively, and many believe it will produce excellent results. The cost of such work stands in the way of most of those who otherwise would favour engaging in it. One correspondent is of the opinion that both on the ground of economy, and also because it would be better, such work should be undertaken by a federation of Missions rather than by individual Missions.

The Omi Mission makes the following report of its work in this direction:

"We are *extending* our newspaper evangelism, after several years' trial. We can get a good deal in without payment. We pay regularly for our standing notice and occasionally for articles. We have several hundred enquirers on file whom we are cultivating by correspondence. One village station has come out of newspaper work, and one valuable worker was won."

Of the work done by the Mission of the Reformed Church, particularly that done by Mr. Pieters it is unnecessary to speak here, as he will discuss the question

at length in an article which appears in another part of this volume.

QUESTION 29. *Would it be a help to evangelistic work to establish more Mission schools? Is your Mission planning any advance along this line? What grade of schools, if any, are needed? What do you think of the Kindergarten as a help to evangelistic work? Does it give permanent entry into many homes?*

For and Against New Schools

A number of correspondents would like to see Mission schools of various grades established—from the Kindergarten up to the University. Others think there are already enough. One would leave this work until the church is stronger, another would establish such institutions only where there is an absence of Christian eduational work. Still another would establish no schools which would duplicate the Government school work but would advocate the opening of vocational schools, schools for evangelists, schools for the very poor, and some for the *very* high-class.

Some Definite Plans

But while many would like to see more schools established, few are able to report definite plans on the part of their Missions in regard to such work. The Southern Baptist Mission has lately opened a Middle School for boys, and hopes soon to open a school for girls. The Mission of the Reformed Church in the United States plans to establish a Bible Woman's Training School in the near future, while different Missions are planning to increase their Kindergarten Work.

The Kindergarten is regarded generally as an important evangelistic agency, though some question the permanency of the spiritual results accruing from it. Many regard it as one of the very best means of extending the knowledge and influence of Christianity in any community.

The above summary indicates the position of the evangelistic missionaries to whom the questionnaire was sent on the subject of additional mission schools. No doubt the section on Educational Work will indicate more definitely what the general sentiment in regard to this

subject is, and what the present prospects are for a forward move along educational lines.

QUESTION 30. *Have members of your Mission been able to work to any considerable degree through the secular Young Men's Societies throughout the country? With what success? Do you regard these societies as furnishing an important channel for the diffusion of Christian knowledge and influence?*

Not Cultivated Enough

Most of my correspondents have not come into very intimate relations with such societies, and find it difficult to judge whether they would be likely to furnish opportunity for the missionary to do useful work or not. A few are of the opinion that with tact much good could be done through them. They are strongly nationalistic, and largely bound by custom. In some cases the moral tone is not high. In general the sentiment seems to be that it would be wise to cultivate them as channels for diffusing Christian knowledge and influence.

QUESTION 31. *What is the attitude of the Buddhist priests and people towards your work? Is it definitely hostile, or only indifferent? What of the influence of Shinto on your work? Are you troubled by the compulsory attendance of the children of your Sunday Schools at the shrines?*

Attitude of Other Religions

The attitude of Buddhist and Shinto priests and people is largely a matter of sect, or local conditions, or personality. There is throughout the country, in certain sections, especially, and under certain conditions, much covert or open hostility to Christians and Christian work. On the other hand there are sects and districts in which indifference prevails. In some cases the attitude is even friendly. Buddhist priests are not infrequently seen in Christian services, and are known in some cases to commend the teaching, and advise their followers to attend our meetings. It is probably true that many Buddhist priests are reading the Bible; some no doubt with the object of criticising its teachings, but others with a sincere desire to learn from it new truth and not infrequently we hear of the conversion

of a Buddhist priest to Christianity. In the summer of 1916 a remarkable ceremony was held in a Buddhist temple in a small town in central Japan, when no fewer than eighteen Buddhist priests officiated at a memorial service for two missionaries who had lost their lives in the province in which this town is situated, at the hands of a robber. But the signs of friendliness are the exceptions. The rule is, either indifference or opposition. On the whole I judge from the replies received, and from personal experience, that the former largely predominates.

Indifference

Some of my correspondents declare that they are rather surprised that it is not greater, as they themselves are doing work through newspapers and otherwise which tends directly to undermine the influence of Buddhism.

Shinto Hostility

In regard to Shintoism, while there seems to be on the whole more indifference to us and our work than on the part of Buddhism, there are certain localities where the hostility is very marked. The compulsory attendance of the public school children at local shrines and the influence of the public school teacher, has caused no little anxiety to Christian workers in some parts. A few quotations from answers received will be enlightening.

"The revival of Shintoism has upset some of our young men, but aside from that we notice no special effects. In some places the Buddhist priests in cooperation with the Shinto priests have started movements encouraging the persecution of our believers. In one case all the people were forced to close their homes to the holding of our meetings, and two Christian teachers in the public school were compelled to resign. A protest to the Governor of the province brought no special relief. In places the Sunday School children are being interfered with in their attendance upon the Sunday School."

Attitude of School Teachers

"The ordinary school teacher is opposed to Christianity, and his opposition is much more marked and more troublesome than that of the Buddhist priests. Recently in a remote town, where no Christian work is carried on, a

number of boys in the Primary School applied for our tracts and read them, but the school teacher, hearing of this, ordered them to bring the books to school, forbade their corresponding further with the Eisei Kwan (Hall of Eternal Life), and took their books away."

"Very hostile: open warfare This always follows our inroads upon their people. The only reason the whole church is not more attacked by priests is because it is not reaching Buddhists, but the non-connected people of the cities. Shinto is the same, but less violently so."

From the Hokkaido, where there is greater independence, apparently, in religious matters, comes the following:

"Buddhist priests do not seem to oppose. At worst they are indifferent. In a few instances they seem to be favourable, listening themselves to Christian teaching, and in one instance at least advising their parishioners to hear Christian preaching. Shinto influence does not particularly affect us. Am not aware of much compulsory attendance or at least compulsory teaching, at shrines."

QUESTION 32. *Do you find the secular schools, primary or secondary, an obstacle to evangelistic work?*

Secular Schools

This subject has been dealt wtih somewhat in the preceding section. A few quotations from replies received will indicate the sentiment among the missionaries generally in regard to the matter.

"A small minority of rural primary schools constitute an obstacle."

"The local sentiment is the chief factor."

"The teachers of those schools determine whether the school is a help or hindrance to the evangelistic work."

"Yes, when the principal happens to be antagonistic."

"In certain schools the principals and teachers seem opposed to Christianity. This seems particularly true of Normal Schools."

"Some places they try to hinder, in others they are decidedly friendly—so much depends upon the fact of the pastor."

"The primary school teachers occasionally put obstacles

in the way of our work, but are on the whole friendly. Of late I have heard of no opposition from secondary school teachers. In two places primary school teachers are teachers in our Sunday School."

QUESTION 33. *Has the war had any appreciable effect on your work? If so, of what sort?*

Effect of War not Large

Most of the correspondents answer by a direct negative. One or two think the war has had a quickening effect on men's minds, that has led them rather to think more of religion than before. One or two others have some doubts on the question. One correspondent writes:

"There can be no doubt that to many thoughtful minds the war has brought on much doubt as to the power and vitality of Christianity and its ability to really solve the world's problems."

Another writes:

"There is beyond question, a profound awakening among our believers in regard to the prophetic Scriptures, especially those that relate to the Second Coming of Christ. This is doubtless due to a great extent to the present world condition. Of late there has also been a larger number of inquirers, which must be attributed partly to the quickened state of believers and their effectual intercession on behalf of the unsaved."

The "our" in the early part of the above quotation refers, of course, to the correspondent's own denomination. The writer of this article has observed no change in general in regard to this question.

Spiritual Prosperity

It is a great satisfaction to be able to report that in spite of the war, which many feared might have a very serious influence on Christian work, the year 1917 has been a good one generally throughout Japan. Ordinary congregations have kept up well, special meetings have been well attended, and men have responded to the call to follow Christ perhaps not less, but rather more during the war, than in the years immediately preceding it. As has been said before, the Evangelistic Campaign may have been the chief factor in this keeping up of the interest,

but whether that or not, the progress in the evangelistic department during these trying times is something to be profoundly thankful for.

QUESTION 34. *If you have any suggestions outside of the scope of the above questions, for making the work of the missionary body more thoroughly effective in the Christianization of the people of this Empire, the writer of this questionnaire will be very grateful if you will set it down and send it along with the answers to the questions above.*

This is an invitation, not a question, but I have set it down among the questions for convenience' sake. Only nine of my correspondents have accepted the invitation, but those who have done so have said things of such importance that they will all be given below. The different replies will in this case be numbered, in order that it may be clearly seen where each begins and ends.

Sundry Advices

1. "We all need a baptism of the Holy Spirit that will give us a greater zeal to save souls."

2. "Impress upon the pastor

(1) That the common people expect to hear something about Christ from a Christian preacher!

(2) That it is of very great importance to gain the friendship of the school teachers, and

Study the Language

(3) Impress upon the missionaries that they hammer on everlastingly at the language. Some would be hooted out of any community at home if they attempted to inflict the *ATROCITIES* on an audience they do here. Let them *always* ask for criticism,—if sincerely desired it will be considerately given. Let them preach their sermons to their chickens in the back yard at home several times, before they go into a pulpit to say what none but themselves understand. Slovenly language is worse than slovenly dress. If they have a good message let them give it in an acceptable—nay, an attractive form."

3. "I think that Tsurin Kanamori is doing a splendid work, in arousing greater interest in direct, Biblical, spiritual, Gospel work. His method as he explained it to the group of Christians of four denominations in M. in

January is a plan to put every one to work to definite ends of increase in live Church membership. I pray that he may be long spared to the work."

Train the Children

4. "The weakest place in the whole evangelistic machinery is that we have not given proper attention to the education and training of the children in Christianity. We have been making our work four-fold or ten-fold more difficult by simply dealing with adults and letting the children grow up in ignorance and bad habits. The work done for children at home is being recognized as important today, but if important there it seems to me to be ten-fold more important here when it is so difficult to change the minds of people grown mature in a non-religious environment and with anti-religious habits. The church is beginning to wake up to the fact that being a Christian is not, after all, an easy matter. It requires more than merely assenting to the fact that the Gospel is good, or coming to the point of sincere repentance; but that a Christian can only be made by coming into Christian habits through a number of years. As habits are mostly formed in childhood, the Sunday School is the Church's greatest opportunity for Christianizing Japan or any other country."

5. "You will note that our foreign force is very small. It is part of the Army's policy to raise up native workers. All our mission stations are in charge of native workers. We are continually appealing and pressing individual responsibility for the salvation of this country; praying for individuals, speaking to individuals, taking a practical interest in individuals."

Awakening Needed

6. "The entire missionary movement needs a thorough shaking up, cleaning out, spiritual awakening, and a new realization of what we are after. Denominationalism, race-prejudice, luxuriousness, poor distribution of forces, slovenly methods, and smallness of vision must be cleared away, and we must in actual experimental practice get upon the basis of faith in the power of God and the Gospel of Christ to do the job and to transform ourselves into

instruments fit for the stupendous task. We must see the *size* of our work more adequately and not be dismayed by it, because it is God's work."

"Nothing but a *reformation* of our entire movement offers any hope for a worthy progress."

"A good part of the sixty years we have been at the work in Japan, and a large proportion of the men and means employed, have been far from ideally expended. There has been much 'human nature' and too little spirit."

"It is never too late, however, for God to win if we give Him half a chance."

Cooperation and Combination Needed

7. (1) "Cooperation and combination in evangelism and even in church organizations in smaller centres should be put into force. This will call for converting the Japanese denominational leaders even more than the missionaries. Now there *is* more overlapping and competition than one likes to admit."

"(2) More daring and comprehensive plans for dominating by Christian thought and institutions both individual cities and great sections. Too little foresight and laying of deep foundations."

"(3) Generous cooperation on literature, higher education, schools for foreign children, social application of Christianity."

8. "I would suggest in conclusion that the missionary body cooperate with Mr. Kanamori in organizing campaigns whenever his services can be secured. His is the most hopeful work that I have seen in Japan. It not only results in large numbers of conversions, but it revives the churches and teaches effective evangelistic methods."

Redistribute the Forces

9. "Mr. Mott has been credited with having made the following statement in the Edinburgh Conference: "If the Missionary force in Japan were properly distributed and coordinated it would be equivalent to an increrse of 100 per cent of Missionary force." Until that statement is proven to be false, or greatly exaggerated, our problem is plain.

"As one solution to it I suggest that the evangelization of the cities in which Mission schools are located be turned over to those in charge of the schools of the cities, and all other missionaries be stationed in the interior towns where there are no Mission schools.

"That a missionary force, as to number, be in proportion to the native force, not more than one missionary to twenty evangelists under the direct control of the missionary.

"The above is based on the idea that the missionary is a *superintendent*, and that the native worker is doing the work. I believe this holds good in nineteen cases out of twenty, or even greater percentage.

"Our Mission is working along this line, and is finding it to solve many of our problems."

Questionnaire Sent To Japanese Leaders

QUESTION 1. *Has the year 1917 witnessed an increase in numbers in your denomination?*

Representative

The replies received are from representatives of the five largest Protestant Churches in Japan—the Congregational (Kumiai), Presbyterian (Nihon Kirisuto), Episcopal (Nippon Seikôkwai), Methodist (Nihon Methodist), and Baptist, which together comprise over 80% of the Protestant Christians in this country.

Increase

All reply that there was an increase in their membership for 1917, though figures cannot be given, as the year's reports are not yet published. One correspondent reports that in his denomination there was "quite an increase," another that the year was a "good one," and a third that it was "fairly good."

QUESTION 2. *Has the war had any appreciable effect, favourable or otherwise, on the work of your denomination?*

No Great Effect from War

Four of the correspondents do not find that the war has had any appreciable effect. One thinks the effect has been rather favourable than otherwise. One regards the effect

as decidedly unfavourable, because the sudden inflow of money into the country has given the mind of the people a materialistic bent. The two remaining replies to this question will be quoted.

"The war has had a slight effect on the work of the denomination, especially in Osaka and Kobe, where the people have become very busy."

"The war has had a somewhat favourable effect on the Christians of my denomination, because they feel that their faith in God and Christ ought to be deepened if they really profess to be Christians. The Christian faith of so-called Christendom they think is more nominal than real. But the war has had a rather unfavourable effect on non-Christians at large."

QUESTION 3. *Is the ministry of the Church attracting the kind of young men needed to meet present day conditions?*

The Ministry

To this one correspondent replies, "Yes"; another says, "I think so"; and another, "On the whole, yes." Two say, "No," and a third says, "Not very well." Two other answers, also in the negative, are given herewith.

"I am sorry to say that the ministry is not flourishing in this respect."

"No, by no means. There are several reasons for it. To begin with, the number of Christian young men is limited. The hardships and precarious financial outlook, no social standing, limited sphere of opportunities (as they look at it) of the ministerial life."

QUESTION 4. *Is the present provision for theological training satisfactory? If not, in what direction should there be improvement?*

Theological Training Unsatisfactory

All the replies agree in saying that the present provision is not entirely satisfactory. Without attempting to sum up the substance of the replies, I will give them here in full.

"No; improvement in equipment and teaching staff are both necessary."

"No. It is very important to get good and efficient

professors well equipped intellectually as well as spiritually."

"No. We need more schools."

"No. The staff of teachers should be improved."

"There is room for improvement in the theological training, in the *zeal* for evangelistic work, and in spiritual qualifications."

More Cultural Foundation

"Not quite satisfactory. As to the provision for theological training, we ought to give the students more cultural foundation before we give them special theological training. More knowledge of science, law, and economics and sociology is desirable. The study of comparative religions ought to take a more prominent place. Two courses ought to be provided, one leading to practical work, and the other to leadership in the thought world."

"Probably it will be *always not* satisfactory. But special needs at present seem to be (1) a good library, (2) a better staff of Professors, (3) self-supporting students."

"Ought to be more practical."

QUESTION 5. *Is it, in your opinion, desirable that more schools for the training of evangelists should be established?*

Evangelist Training Schools

Four correspondents answer with a simple negative, and one with a simple affirmative. The others are as follows:

"I do not think so; there are too many weak schools of that kind even now."

"I don't think more schools for the training of evangelists are needed. The present schools of theology can be so improved as to produce able evangelists."

"Yes, if well managed. I would be glad to see good courses for lay workers rather than for paid evangelists."

QUESTION 6. *Is it desirable to send a certain number of well-qualified theological students abroad for post-graduate study? If so, where by preference should they be sent?*

Foreign Study Advisable

All the replies are in the affirmative. Three would have them sent to America and England. Two suggest America only, one mentioning Union Seminary and Oberlin, and the other Auburn Theological Seminary. One mentions England only, as there are so few of the Japanese preachers who have been trained in England, while many have been trained in America. And lastly, one would send them to America, England, Scotland, and Germany. One mentions good, reputable seminaries of the various denominations, presumably in England and America.

QUESTION 7. *Is there a sufficient supply of adequately trained women evangelistic workers—Bible women or women evangelists? If not, have you any suggestions as to increasing the supply?*

Condition Not Satisfactory

It is generally agreed either that the number is insufficient, or that the qualifications are inadequate, or both. Three of my correspondents agree in saying that the standard of the Training Schools should be raised—one would make graduation from a Girl's School (Kôtô Jo Gakkô) a condition of entrance.

One correspondent complains that by the time the Bible woman gains some experience, she leaves the work to get married, and he suggests that in order to hold these women better stipends and a good pension system are necessary. Another states that younger Bible women are available, but that older women are much needed. A third believes that if we are to obtain a sufficient supply of well qualified women, the salaries should range from twenty to fifty *yen* a month.

QUESTION 8. *Is the influence of the Sunday School growing in your denomination? Are you able to obtain a good supply of capable Sunday School teachers? If not, have you any suggestion as to increasing the supply?*

Sunday School Work

To the first part of the question all who have sent in replies, namely five, say "Yes," while one says "No." Four reply to the second part of the question, that it is very difficult to obtain good teachers, while a fifth points out

establishment of the Hamill Teachers' Training Institute at the Kwansei Gakuin, Kobe. The following suggestions are made as to increasing and improving the supply.

"We have to train well educated Church members to be interested in Sunday School work, and take part as teachers."

"It is important to have training schools for such workers at the important centres of the country."

"We ought constantly to arouse the interest among young people to teach in the Sunday School."

QUESTION 9. *The statement is sometimes heard that believers generally are not well acquainted with the Scriptures, especially with the Old Testament. Is this true? How, in your judgment, may the study of the Scriptures by the believers be stimulated?*

In some places missionary and pastor have co-operated to bring to their city a well qualified pastor or theological professor, to spend a week or so giving daily Bible expositions to believers and inquirers, making the objective a thorough study (in outline at least) of some single book of the Bible. Is this a kind of work that should be encouraged?

Bible Study

The replies are in general agreement as to the fact that believers generally are not well acquainted with the Bible, especially the Old Testament. There are various suggestions as to how Bible study may be stimulated, and these I will quote from extensively:

"I am trying my best to promote Bible study. In all the section meetings we spend half an hour or an hour in the exposition of the Scriptures. Your suggestion (for inviting well qualified men for special Bible study) is very good."

"Bible study can be stimulated by carrying on the Bible Class regularly in the church, by drawing the attention of the pastors to the matter of Bible readings in the homes of the people, as well as by opening Bible study summer or winter schools at different places."

"To meet the need it is important first that each church should have a good adult Bible Class in its Sunday School,

and secondly that special conferences for Bible study should be opened in central places."

Lack of Bible Preaching

"Ignorance of the Bible is partly due to the fact that present day pulpits do not give enough Bible teaching. Too much time is given to philosophy or current topics. Another fact is that the Bible is treated as literature, and with critical methods. It is not brought into real relation to God and life. Good Bible studies of a devotional kind, with applications to present day life will always be helpful. I think Christians and inquirers are athirst for such teaching. I also feel that there is great need of a good Biblical periodical, not of a critical but of a devotional nature. Such a periodical would not pay at first, and a considerable fund would be necessary to start it."

"Pastors should be responsible" for stimulating such study.

More Interest Needed

"Bible study by believers should be encouraged, and in the Sunday Schools classes for grown Christian men and women. Invite a well-qualified pastor or theological professor to spend a week or so, giving a series of lectures on the Bible or some book of the Bible. Believers and inquirers should be *interested* in Bible study. Generally speaking the teaching of the Bible has been carried on, I am sorry to say, in a somewhat dry and tedious way. We ought to make it interesting, instructive, and inspiring."

"Comparatively few read the Scriptures systematically. It is for the pastors to see to it that the members read them more regularly."

"Pastors ought to preach more from the Bible."

QUESTION 10. *What results have you noticed from the three years' National Evangelistic Campaign?*

(*a*) *Has it made the church more spiritual?*

(*b*) *Has it stirred the members up to greater effort to lead their fellow-men to Christ?*

(*c*) *Has it increased the spirit of benevolence—making believers more willing to give of their substance for the work of evangelization?*

(*d*) *Has it brought the different denominations closer together?*

(*e*) *Has it largely increased your membership?*
(*f*) *Has it made a deep impression on the public?*
(*g*) *Any other results you have noted?*

General Results Good

The answers for the most part are brief, and can be easily summarized.

The Evangelistic Campaign has made the church more spiritual to some extent, but not in any marked way.

It has stirred the members up to greater effort in some instances, and for a time, but not in any large and permanent way.

It has increased the spirit of benevolence, say three of my correspondents, while one thinks it has not.

It has brought the denominations closer together, is the general verdict, though one says "Yes and No. In some places it has, but in other places not."

It has increased the membership in some churches and in some localities, but not to the extent that was expected.

It has deeply moved the public generally, though in some places the influence has not been great, and least perhaps in the larger cities.

Three answers are given to the request for any other results noted:

Opening New Doors

"The Campaign has opened the eyes of the evangelists and pastors as to the spiritual wants of the people at large, and started a new epoch for the evangelistic work in Japan."

"I believe the public at large now feels that Christianity is a religion of Japan, and not that of any foreign country. It is naturalized now."

"It has opened new doors or channels for preaching, and broken down the old barriers."

If what these three Japanese leaders say is correct, the Campaign has achieved some notable results.

QUESTION 11. *The statement used sometimes to be made: "In 50 years Japan will be a Christian nation." In view of the progress of the past few years does it seem likely to you that within so short a time the people generally will have accepted Christianity?*

Complete Victory Not Soon

Two of the correspondents reply with a simple negative. One believes that "the statement is probabl-. But this depends on the activities of the churches."

Other replies are the following:

"I do not think so.....I never thought so."

"I am not prepared to accept the statement."

"I don't believe that Japan will become a Christian nation in 50 years. Japan, however, will be very much Christian in ideas and ideals in half a century."

"Some thirty-five years ago, Neesima in a public speech predicted that in 50 years or so Japan would be a Christian nation. Thus far the prophecy has not been fulfilled. It is better not to prophecy."

QUESTION 12. *A number of Missions are planning for more or less of an increase in their force of evangelistic missionaries, especially with a view to their engaging in pioneer or rural evangelistic work.*

In your opinion is there need for missionaries for such work? If not, how would you propose to provide for the evangelization of the rural districts in the immediate future? Would you let them wait until the present organized Church is able to extend its work among them?

I should be glad to have a frank expression of your view as to whether the number of evangelistic missionaries should be increased (especially for such work as that mentioned above), whether the staff should be kept for the present without any increase, or whether it should be gradually or rapidly reduced.

I have no desire to start a controversy on this subject, but in order to form an adequate judgment on the question, it seems to me highly important to know the views of the Japanese leaders.

Room yet for Evangelistic Missionaries

In view of the interest which attaches to this subject, the replies received will be given below with some fulness.

"I wish that a large number of well trained missionaries would come to the country, especially for the rural districts."

"There is large room yet in Japan for more evangelistic

missionaries to come in and work, so that the plan of some Missions to increase their force of evangelistic missionaries more or less should be welcomed. In rural districts, young missionaries and *older* Japanese *evangelists* (not the young student type), can advantageously work together, and achieve good results. Young student-evangelists are not, as a rule, successful in country places, but young missionaries can do good work in such places. Some missionaries who advocate rural evangelistic work prefer to live in the larger cities or towns and from there direct the Japanese workers who engage in the actual evangelistic work. But I think such a method will not produce the best results.

Rural Need

"It is well that the extensive unevangelized sections of the rural districts have attracted the attention of the different Missions, and if they go one step further and appoint some young missionaries, married or single, to live in villages, working there with the help of *experienced evangelists* among the surrounding villages, it would be very effective, just as some good Buddhist priests did in olden times, from whose work prominent temples gradually rose in country places, to guide and benefit the surrounding villages.

"In my opinion there is need of an increase of missionaries in some of the denominations. But it is important that they cooperate with the Japanese churches and evangelists."

No Large Increase Needed

"If the present number of missionaries is kept up, I should not advocate an increase. But in consideration of the time required for mastering the language, and also because of furloughs, a certain increase will be desirable."

"I think it desirable (to increase the evangelistic staff). Of course the missionaries should have good Japanese assistants, who are thoroughly interested in and qualified for such work."

"More missionaries are welcome for any place in Japan, but especially for the rural districts. Those who have sympathy for what is good in Japan will be able to do their work with the best prospect of success."

Pacific School of Religion Berkeley, Calif.

"Very much depends upon the man. If he is the right sort for the work, Yes. But can he do it?"

"There is need of additional missionaries, and they and the Japanese should cooperate in this work."

QUESTION 13. *In the minutes of the Mott Conference* (1913), *under the heading, "The Japanese Church," the following statement occurs:*

"The tendency of Japanese Christianity is in the direction of the maintenance of several independent Churches developed along the lines of those in the West."

Is this statement correct today?

Are there any signs of a desire for a greater degree of organic union?

Do you look for the union of the Protestant Churches into one National Church in the future?

Do you consider it desirable to work for such a result?

No Demand for Union

The answers to this question also will, without doubt, be of much interest generally, so they will be given largely as received.

"I do not care about the union of the Protestant Churches. If I have time I will use it rather for evangelistic work. When the whole country is Christianized the Lord will see whether it is better to have one church or to have the churches separate."

"I think that statement (of the Mott Conference) is correct in the main at present, and it will remain so as long as there are so many denominational divisions existing in the West, and so many representatives from those churches working in Japan, with their churches and denominational instincts, ideas, culture, and training. But if all the Missions working in Japan should organically unite, and organize one central Mission Board in Japan, from which all the men and means should be distributed throughout the Empire, it would alter the case entirely.

National Church Not Desirable

"There is certainly a desire for a greater degree of organic union, but how far that desire can be attained I cannot conjecture; perhaps the smaller denominations could be united into larger ones, and yet some four or five denomina-

tions will surely reamain as they are. I *cannot* think or see or desire (in a sober sense) that one national church can be created out of the union of all the Protestant Churches in Japan."

"The tendency of Japanese Christianity is at present in the direction of the maintenance of several independent churches. But this tendency is changing just now. There are certainly signs of a desire for a greater degree of organic union. I think it is desirable to work for such a result."

"The statement in the Mott Conference is correct today. I cannot see any special sign of the desire for union. I do not desire union in Japan only. It should be the re-union of world-wide churches. I do not pray for the world's realization of One Body and One Faith."

"Desirable but not practical in the near future."

"I don't think that the Japanese Christians are looking for the union of the Protestant Church into one National Church in the future. I do not think it can be accomplished, or that it would be desirable if it were accomplished. There is, however, a desire for a greater degree of organic union among some of the smaller boides."

Practical Difficulties

"It is very difficult to *undo* the policies of the various denominations followed in the past. There is a desire for organic union, but there are practical difficulties in the way."

"The statement is correct today. There are not many signs of a desire for a greater degree of organic union. The union referred to is impossible, and I do not consider it desirable to work for its accomplishment."

QUESTION 14. *Much has been done since the Mott Conference to improve the supply of Christian literature.*

What is your judment in regard to the present output, both as regards variety and quality? Not of the Christian Literature Society only, but of all agencies combined.

What seems at present to be the greatest need in the realm of Christian Literature, (whether for pastors, believers, inquirers, or non-believers), and how in your judgment can the need be best met?

Improvement

Two correspondents mention the great improvement in the supply and quality of Christian literature of late, though they regard it as necessary to continue to press on in the same direction. The most urgent needs are declared to be really good commentaries on the Old and New Testaments, and books of a deeply devotional character. In addition to these, books for pastors and for unbelievers are mentioned, while one correspondent is of the opinion that literature is still needed for *all* classes. The need is also pointed out of translations of standard theological and Biblical works from English, French, and German, and also the preparation of books like the "Present Day Tracts" in English.

Not much Interest

One correspondent complains of the difficulty of getting the people to read, in the following words:

"It is very important to have good Christian literature, but one great defect in the Japanese is that they do not read. What will lead the pastors and evangelists to spend more of their time in their studies? is my question. The church members as a whole are not interested in books and magazines."

QUESTION 15. *Is there any radical change in the methods of evangelism followed by either Churches or Missions at present which in your opinion would result in a much more rapid evangelization of the people?*

Two correspondents do not think there is any need of change, one of whom remarks: "Real Christian life, stronger, and greater, is what is needed. No method can take its place."

Kumiai Method

Two other correspondents mention the Kumiai (Congregational) three years' evangelistic campaign. For the purposes of this work the country is divided into three parts, each part having a Superintendent, a Circuit Evangelist, and other workers. In this campaign the house-to house method will be largely followed.

Another view is that able and first-class preachers

should devote more of their time to general work, both individually and in union with others.

Finally, the views of one of the recognized leaders are set forth thus:

A Good Suggestion

"If evangelization means simply the spreading of Gospel knowledge, and creating an interest in the minds of the people, *enzetsukwai* (lecturing) bands and moving pictures of the life of Christ, with proper explanations, should be more systematically used in halls or theatres throughout the country; as well as more systematized use of special evangelists. A Central Evangelistic Board should be organized in order to procure funds for such work, and in order to direct it. But if evangelization means more than this—as I think it does—then some plan should be adopted which secures permanency, efficiency, vitality, and growing energy in the workers and the work, and different agents must be chosen. In this case the word "speedy" or "rapid" should be eliminated, as you cannot make a Christian or a Christian community in a day, whatever plan you may adopt. But it is not unthinkable that these two elements could be combined into one plan, so that the true evangelistic work might be carried on more extensively."

QUESTION 16. *Any other expression of opinion in regard to the general question of evangelization, not covered in the questions above, will be welcomed.*

Missioners

Only one correspondent accepted the invitation contained in the above. His reply is as follows:

"If I may suggest one matter, I should like to see a set of standing missioners for following up and building up after big *dendô* (evangelistic) movements, especially by holding Biblical study meetings."

Stimulating Material

This ends the replies to the questionnaire sent out to the Japanese leaders. I think we are very fortunate in having this material, for it should help us not a little to obtain a right conception of the present condition of the evangelistic work, and of the outlook for the future.

Reports of Individual Evangelists

Three Successful Evangelists

The following reports of their work during 1917 have been received from Rev. S. Kimura, Rev. T. Kanamori, and Colonel Yamamuro. These are the best known of the evangelists, though there are a number of others who are doing excellent work, some in their own denominations, and some in a wider field. The reports from Mr. Kimura and Colonel Yamamuro are almost entirely statistical, simply indicating the places visited, the number of meetings held, and the number of inquirers. Mr. Kanamori's report is somewhat more extended.

Rev. S. Kimura

Mr. Kimura's work for 1917 covered a wide area, reaching from Tokyo westward, through Kyoto, Osaka, Hiroshima, Okayama, Kagoshima, and Okinawa, to the South Sea Islands.

A list of the places at which meetings were held, with dates, number of auditors, and decisions, is given below.

Date	*Place*	*Auditors*	*Decisions*
Jan. 7	Reinanzaka-Tokyo	200	
11–12	Aoyama	600	107
21	Dôshisha, Kyoto	330	20
21–23	Nishijin	600	21
Feb. 5	Sakai	1200	65
6– 7	Hiroshima	200	90
18–19	Honjo (United Brethren)	150	15
25	Shiloh Church, Yokohama ...	200	
Mar. 11	Reinanzaka	150	
July. 4	South Sea Islands	1000	350
Aug. 1–25	Various Places	350	
25	Karuizawa	250	20
27	Miyogi	100	
Sep. 1– 4	Miyatsu	65	15
5	Gou	300	
6– 7	Mineyama	500	
10	Kuchiouno	350	
12	Fukuchiyama	210	
12	Ayabe...	600	
14	Sonou...	320	

Date	Place	Auditors	Decisions
Sep. 15	Kameoka	400	
16	Dôshisha	200	
17–19	Sakai	1000	80
21–26	Amagasaki	3500	95
Oct. 9–10	Mukôjima	250	30
	Himeji	800	
18–21	Sakai	1000	56
21–23	Nishinomiya	700	45
24–25	Temma	300	12
26–27	Kujo & Naniwa, Osaka	500	36
28–29	Hyogo	340	23
30	Tamashima	59	
31	Kurashiki	80	
Nov. 1	Okayama	500	20
2	Yamaguchi...	200	30
3	Moji	60	15
5	Kumamoto...	200	10
6– 7	Kagoshima...	300	25
8–23	Loochoo (Okinawa)	5000	316
Dec. 2	Kabayoshi	300	40
3	Aoshima	200	15
4	Obi	100	
	Totals...	23,645	1,551

Message to All

Most of the above meetings were presumably held in churches; some were held in schools, as for example, Dôshisha and Aoyama. Those held at Amagasaki were, I presume, for factory hands, though I have no information on this point. At any rate Mr. Kimura during the year 1917 sustained his reputation for being able to appeal to all classes of the community, from the man in the rice-field and the factory to the man of business and the professor in the university. I regret that Mr. Kimura has not furnished me with an account of his visit to the South Sea Islands. At the Gotemba Conference he recounted his experiences during this visit, and was heard with great interest. Mr. Kimura is a comparatively young man, and should have many years of useful service still before him.

Colonel G. Yamamuro

Colonel Yamamuro of the Salvation Army is recognized as one of the most influential Christian workers in Japan.

He is one of those whose name is likely to assure a good house in any part of the country, a real "live wire." Most of Colonel Yamamuro's energy is necessarily absorbed in the work of the Salvation Army, but he finds time also for a considerable amount of work outside of that organization, and in a very true sense is regarded as belonging to the whole Christian Church.

Visit to England

During 1917 Colonel Yamamuro, after crossing Siberia to attend important Salvation Army meetings in England, visited the Pacific coast of the United States and Canada, and held over forty meetings in sixteen of the most important cities on the coast, from San Francisco to Vancouver, at which he reports that 842 persons decided to dedicate their lives to Christ.

After his return to Japan in the autumn he visited, among other places, Yokohama, Shizuoka, Kyoto, Osaka, Kobe, Okayama, Hiroshima, and Shikoku, addressing, in addition to the ordinary mixed audiences in the churches and public halls, gatherings of laymen, women, children, factory hands, railway employees, etc. It is characteristic of Colonel Yamamuro that he seems entirely at home with any one of a dozen different types of people.

The audiences which greeted Colonel Yamamuro at the different places visited numbered at times over a thousand, in one case, a meeting of children, running up to three thousand. The decisions in this series of meetings numbered several hundreds.

Rev. T. Kanamori

A Man of Power

Mr. Kanamori is regarded by many as the most potent personality today in the Christian Church in Japan. A member of the Kumamoto Band, for some years a minister of the Gospel, then for many years separated from the ministry and all active connection with the Church, and again in recent years returning to his first love, and throwing himself with all his energy into the work of retrieving lost time, and doing something worth while for the Christianiza-

tion of his people, Mr. Kanamori has made a deep impression on both the Christian and the non-Christian community during the past few years. There are some, possibly a considerable number, among the Japanese preachers and the foreign missionaries, who would not put so high a valuation on Mr. Kanamori's influence as the statement above suggests; but there seems to be a pretty general agreement that a man of unusual power has appeared, whose work may well come to be regarded as that of a veritable prophet. His book, "Shinkô no Susume" (The Christian Belief), of somewhat under 200 pages, is one of the most cogent presentations of Christian truth in the Japanese language, and is having a very wide circulation. Other tracts written by him are having an almost phenomenal sale.

A somewhat full report has been received from Mr. Kanamori in regard to his work for 1917, together with his views as to the general situation in the Christian Church, and the needs of the hour. This report I transcribe below.

Time occupied in campaign work	9 months.
(Three months in the summer were spent in rest.)	
Prefectures visited	92
Mass Meetings held	178
(145 in theatres, 33 in churches.)	
Churches participating	166
Denominations do.	12
Aggregate Attendance, over	100,000
Decisions, over	14,000

"Inquirers" and "Deciders"

"Those deciding (kesshinsha) were not mere inquirers (kyudôsha). 'Inquirers' refers to those who have promised to study the Christian religion. 'Deciders' (kesshinsha) refers to those who have promised to follow and practise the Christian religion. They have really decided to follow Christ and observe His teaching.

"I always make a very clear distinction between these two. For in the case of the 'kesshinsha,' if they fall away, they have broken their promise. But in the case of the 'kyudôsha,' though they fall away, you cannot say that

they have broken their promise, for that promise was only to study the Christian religion, but not to follow it. So after studying it a little, if they find it not profitable, they may throw it away without breaking their promise. They have promised to investigate it, and nothing more.

"I have presented to every 'kesshinsha' a copy of my 'Shinkô no Susume' (The Christian Belief).

"The funds required for carrying on the campaign are raised by the local churches. Of course in many places the missionaries have helped them, but most of it they have raised themselves.

"As to the number of baptisms from among the 'kesshinsha' I have no data to give you, but I have heard that a great many have already been received into the churches.

Religious Conditions

"As to your second question (relating to the general religious conditions in Japan); 1. "It seems to me that the Spirit of God is mightily moving among the people of this country. Great openings are found everywhere, the people are ready and very eager to listen to our message.

2. "I am sorry to say that our churches are not yet fully awakened to this new opportunity; their way of working is rather behind the times.

3. "We need more direct, aggressive work on the part of the Church for the evangelization of the people, and that on a more extensive scale than has hitherto been employed. We, therefore, need more men and more money for this direct evangelistic work.

4. "More direct preaching of the Gospel is needed. The time for preaching *about* Christianity has passed, and the time has now come for preaching Christianity *itself*. The whole nation is hungering and thirsting for spiritual power rather than for intellectual enlightenment. The time for trumpeting and shouting has already passed and the time for attack and capture has come.

5. "The field is indeed white unto the harvest, and

yet the laborers are few, very few, indeed. We must pray the Lord of the harvest to send more laborers into His harvest. And not only must we pray, but we must try to produce more Christian workers by improving and enlarging our theological seminaries."

Conclusion

I close this survey with two feelings predominant—a feeling of regret and a feeling of gratitude. Of regret because neither the time at my disposal nor my native ability has been adequate for the task I undertook; gratitude for the fellowship at intervals during the past few weeks which I have been privileged to enjoy in the company of my brethren, foreign and Japanese, as I have by the perusal of their papers come into close communion with them, reading, as I believe, their inmost thoughts and deepest convictions concerning those things which we believe and practise and teach.

Seeking Truth

The literary critic and the logician will no doubt have found much in this article to shock them in the infelicities of style and the lack of a proper coordination of the materials. I cannot blame them. Another month would have been none too long to give to the task of sifting, coördinating, drawing conclusions, and polishing. It was not available, with the inevitable result that what has been offered has been offered in the rough. It is my belief, however, that as it has been my purpose so it will be found in fact, that I have not overlooked any matter of vital importance that has been sent me by the various correspondents. If any of them find that I have failed in this respect, I trust they will lay the blame to lack of time and natural obtuseness, rather than to a wilful purpose to hide the truth. I once belonged to a Society which had as its motto: "Veritatem petimus," and I have tried to observe the spirit of that motto in this investigation. It is my hope that in spite of all the imperfections of the performance, I may not have signally failed.

I thank my correspondents most sincerely for the work they have done. All of them, I knew, were busy men, but this was perhaps one chief reason why I valued their contributions so highly that in spite of this knowledge I asked for them. Some replied briefly, no doubt, because they found it impossible to take time to make longer replies. Others gave very detailed answers to my questions, which I am sure must have cost them no little thought and labor. But I believe it was well worth while. And I rise from the perusal of these replies to the Questionnaire sent out with a firmer faith than ever before in the men who are giving their lives to the cause of Christ in Japan, and a firmer conviction than ever of the ultimate success of that cause.

Denominationalism to Stay

One parting word I desire to speak, for it has loomed large in my thoughts during these days. For better or worse, denominationalism would seem to be here to stay. There are, indeed, a few among my correspondents who believe that we should labor for a much larger degree of organic union among the churches than we see at present; but to the majority of those who have replied to the question on this subject there seems no likelihood that there will be any great movement for the merging into a common church of any of the large denominations in Japan, much less the merging of all the Protestant bodies into a single national church. What then? Shall we shut ourselves up each in our own circle and carry on our own work careless of what others are doing? Shall we be enemies? Shall we even be friendly *rivals?* Let us frankly recognize that we each have our duty and work in our own particular denomination or mission; but let us at the same time play the part of high-minded, public-spirited citizens, who consult together and devise ways and means for the improvement of their city as a whole, and realize their fullest individual development, not as entirely separate entities, but as "every one members one of another." One of the greatest needs of the hour would seem to be a sort of Versailles Conference, where representative leaders, foreign and Japanese, might meet

together for the express purpose of devising the best means of uniting our forces against the forces of unrighteousness. If we can work together in real unity, out of our unity in diversity will arise in this land in due time the true City of God, fair and stately, adorned with all the graces, the true Bride of the Heavenly Bridegroom. So may it be.

JAPAN

PART IV

EDUCATION

A review of the present state of educational missions in Japan, with special reference to the new Woman's Christian College ; also concerning schools for foreign children, and the Japanese language school.

CHAPTER I

A SURVEY OF CHRISTIAN EDUCATION

By A. K. Reischauer

In the first place we wish to call the reader's attention to the report on Christian Education published in the CHRISTIAN MOVEMENT of last year. That report gives a general survey of the grade and scope of the work undertaken by Christian agencies, and as this does not change materially from year to year the reader is referred to last year's volume for a general background of what we wish to present in this year's survey.

Annual Government Report

In this connection it might not be out of place to call attention also to the reports issued annually by the Department of Education of the Imperial Government. A perusal of these reports will give one a general setting and enable the reader to appreciate more keenly just what the aims and problems of Christian schools in Japan really are. In fact Mission lenders will do well to review their educational efforts in this land against such a background, for it is by no means certain that the money and energy expended upon Christian schools today could not be given a new and more effective direction if the true function of such institutions were better understood.

Education and the War

The war which has so seriously affected the Colleges and Universities of Europe and America, has apparently thus far had little effect on the number of students attending schools in Japan. In fact the tremendous opportunities confronting this land today have in many ways affected the schools favorably. The enrollment in all institutions, public and private alike, has never been so large. Not only has there

been the ordinary increase in Primary Schools made necessary by the gradual growth of population, but there has been also an extraordinary development of higher institutions of learning. The Central Government e. g. has decided to increase the number of its Koto Gakko (University Preparatory Schools) from eight to twelve. Provincial and Municipal Governments are establishing new Higher Special Schools—Commercial, Technical and Industrial—, and private enterprise has never had a freer hand than at present. Especially popular are the Commercial Schools and the low grade Industrial Schools; for the demand for graduates from such institutions is extraordinary just now. Graduates e. g. from Higher Commercial Schools practically all have alluring positions offered them months before they leave school. A large percent of the product of Normal Schools instead of entering the teaching profession, as in other years, is being diverted into business careers which offer, of course, much better remuneration.

Teachers Entering Business

But there is another side to this story which might give the serious minded good ground for alarm as to the future of education in this land of new opportunities. Not only is there a strong tendency among students to enter careers which bring speedy returns in good salaries, but the same spirit is invading the ranks of the professional teachers. During the past year a number of even University professors have left their chosen calling and entered business positions, and in Commercial Schools the situation is becoming positively alarming. One Government school alone lost four professors, and others are finding it exceedingly difficult to fill vacancies even though the salary offered is good as compared with former days. In the Primary Schools, where the salaries are absurdly low, the problem is critical. The number of applicants e. g. for entering Normal Schools in 1912 was 30,674, but at the end of the first year of the war this had fallen to 13,513, and the only thing that can possibly check a continual decline is a substantial increase in salaries. This is made necessary not only because other work pays better salaries but because

the rise in the cost of living has advanced so much, especially during the past six months, that the teachers can not live and work on the old salaries.

Question of Salaries

This, of course, presents a serious problem to the schools, for it naturally means that the income must somehow be enlarged. The Central Government has just recently increased its appropriation for Primary Schools to allow for an advance in salaries of about 33%; but in many of the Secondary and Higher schools, especially those supported by private funds, the money will have to come from other sources. A number of the Middle Schools and Girls High Schools are raising their tuition fees fifty *sen* or more per month. This will meet in part the increased cost of maintaining these schools, but it will naturally affect the number of students entering the Secondary and Higher institutions. An inquiry among the Principals of Primary Schools in Tokyo reveals the fact that in the near future the percentage of the students who expect to enter Middle Schools and Girls High Schools, will probably be lower. Commercial Schools and Industrial Schools of the secondary grade will probably be as popular as before, for they produce quicker results and better immediate financial returns.

Fewer University Applicants

The indications are also strong that among graduates from Middle Schools a much smaller percent is headed for the Universities than in former years and that the majority of students who can go on with their education will seek to enter the various Semmon Gakko (Special Higher Schools of a lower grade than the Imperial Universities), especially the Commercial Schools. This in one way is not a loss to higher education, for the applicants for the Universities will still be more than can be accommodated, but it nevertheless indicates the ideal dominating the present generation of students. It is increasingly what might be called a *Narikin* ideal, the Get-Rich-Quick ambition.

Girls Schools

We shall confine ourselves in this statement to the Secondary and Higher Schools, because of the Kindergartens and schools of Primary grade it is enough to say that the past year has been one of steady growth. The Kindergartens in particular seem to be having an ever widening influence in this land where the Little Ones seem so numerous because their cramped home surroundings force them to live so much of their life upon the street, and it is no wonder that the more thoughtful parents in rapidly growing numbers, prefer to have their loved ones gathered safely in some Kindergarten.

Enrollment

Practically all the Girls Schools report substantial progress during the year in one way or another. Many schools in speaking of the enrollment say, "this has been the best year in the history of the institution." One school in the prosperous city of Nagoya reports an actual increase of 50%.

Equipment

Perhaps more striking than the increase in enrollment is the large number of schools which have enlarged their plants, improved their equipment and raised their standard of work. Bishop Poole Girls School of Osaka, e. g. has acquired a new site and buildings accommodating 300 students. Miyagi Jo Gakko of Sendai erected a new building costing *yen* 38000, and Shokei Jo Gakko of the same city has occupied a new plant costing *yen* 60000. The Girls School at Hirosaki has doubled its grounds and buildings during the year, and Aoyama Jo Gakuin of Tokyo is spending about *yen* 150000 for a new site. These are but the outstanding cases of progress. When one remembers that practically all the funds for this expansion come from abroad it may seem rather strange that just during the year which up to the present has been the worst year of the war there should have been such a lavish expenditure of mission funds. The truth of the matter is, of course, that most of the money was collected in the United States before the country entered the war, and hence it should

not be inferred that this progress can be kept up during the next few years. In fact a number of schools are already reporting that their plans for development had to be abandoned because of the war situation.

Standardization

A much larger number of schools than usual have applied for Government recognition. This can in part be explained by the reflex influence of the opening of the Woman's Christian College, for only graduates from schools having some sort of government recognition can became regular students in this new College. In some quarters there seems to have been a lowering of standards, i.e. a number of schools which formerly offered a five years course have reduced their course to four years. This has been made necessary by the fact that the Government Girls High Schools in those localities have a four years course, and as the people are more anxious to get diplomas than the education implied, the Mission schools have to adapt their work accordingly in order to obtain students. It is another case of wanting quick results of which we spoke above.

Spiritual Condition

Those interested in Christian schools are naturally deeply concerned at present with the effect the world war is having upon the spiritual life of the students. Broadly speaking, in this respect too, the past year has been one of the best in the history of such institutions. Perhaps the most outstanding case is that of the Kinjo Jo Gakko of Nagoya where, as a result of special evangelistic meetings, conducted by the famous "Come-Back" Kanamori, "practically every girl in the school decided to follow Christ." That this remarkable school is laying broad foundations for its intensive evangelistic work is shown by the fact that under the auspices of the institution prominent speakers give free lectures from time to time to audiences ranging from four to five thousand. This has made such a good impression that substantial gifts are being received from local citizens for the expansion of the work of the institution.

A number of other schools report results almost equally

gratifying. The school at Fukuoka has 70% of its students Christians. One at Himeiji reports all teachers Christians and every girl in the boarding department a Christian." At Kwassui Jo Gakko in Nagasaki 132 girls decided for Christ under the inspiration of the Kanamori meetings. Several schools report the entire graduating class as Christian, and even in the conservative centers on the west coast unusually large numbers have taken their stand openly for Christ.

Extra Curriculum Work

That these Christian girls are really finding the Life Abundant which necessarily overflows into the lives of others is shown by the work many of them are doing. The banner school in this respect is probably one in Yokohama which carries on work in connection with 29 Sunday Schools and 4 factories. A small school in Utsunomiya, with only 38 students, conducts 12 Sunday Schools, enrolling over 500 pupils. Interesting is also the amount of general philanthropic work done. One school e.g. in Yokohama undertakes to furnish weekly at least 100 bandages for the American Red Cross. A school in Shizuoka has all its girls enrolled in a temperance society, and a Tokyo school makes the practical training in various lines of Social Service Work a regular part of its curriculum.

More Recognition

It is not strange therefore that in an increasing manner the public in general and the Educational Authorities in particular are recognizing the good work which the Christian Girls Schools are doing for Japanese life. That is the significance of the honors recently conferred by the Government upon two of the older missionaries, viz., Miss Julia N. Crosby who for forty six years has been connected with the Doremus School of Yokohama, and Rev. E. S. Booth, Principal of Ferris Seminary.

Boys Schools

Schools for boys and young men conducted under Christian auspices are not nearly so numerous as those for girls, for the simple reason that from a purely educa-

tional standpoint they are not so seriously needed, as the Government has occupied the field more or less adequately. That there is, however, a real field for such schools all apart from their distinctively Christian character is shown quite clearly by their growth during the past year.

Enrollment

The enrollment has almost in every case been the largest in the history of the school. Middle Schools are practically all of them full to their limit and in a number of cases students are being turned away. At Kumamoto, e.g. a Middle School which has been running only for a few years reports 569 students on its rolls, and a still younger school at Fukuoka which thus far has admitted only two classes already has 143 boys under its care. Schools of this grade, therefore, as far as securing students is concerned, do not present any serious problem. The real problem is as to how to win these hordes of boys for Christ after they are enrolled.

Higher Schools

In higher grade institutions the enrollment compared with previous years has also improved, and at least two schools have 500 or more students in their College and University Departments, viz., the Doshisha and Kwansei Gakuin. It should, however, be added that the great bulk of students in these Colleges are enrolled in the Commercial courses, which as we have pointed out above are exceptionally popular just now because of war conditions. We do not wish to minimize the permanent value of the work Christian schools are rendering in this respect, for no nation can be Christian until its business men are such, but we want to point out that the problem of Higher Education under Christian auspices is by no means solved by the growing number of students who enter the Commercial courses of our so called private Universities.

Equipment

With the increase in enrollment there has been a corresponding improvement in school grounds, buildings and other equipment. The most conspicuous case is that of Aoyama Gakuin. Three new dormitories, a College building costing about *yen* 240,000, and a president's

residence and three other residences for school officers have been either erected or are in the process of being built. The significant thing about this great expansion is not so much the amount of money involved as the fact that practically all of it comes from Japanese donors. It undoubtedly marks the beginning of a new day for Christian schools in Japan. Kwansei Gakuin has also continued to enlarge its plant during the year, erecting several minor buildings and beginning work on a new Middle School building accommodating about 800 students. The school has adopted a program of expansion calling for an outlay of *yen* 700,000, of which 200,000 is to come from Japan and 500,000 from America. About one fourth of this is already in hand. Rikkyo Daigaku has also greatly added to its endowment funds and will occupy its new site in September of 1918. Meiji Gakuin is negotiating for a new athletic field and grounds for dormitories. Doshisha has enlarged its campus and is beginning on a library building. Kyushu Gakuin has enlarged its campus, and Seinan Gakuin has purchased a new site, erected new buildings and hopes to buy still more land in the near future. And finally the American Baptist Mission (North) which closed its Middle School in Tokyo some time ago has purchased a large site in Yokohama and is erecting buildings for a Middle School, and probably will open a Commercial School in the near future.

Whether these institutions are making as satisfactory progress in the actual work accomplished as in the improvement of the external machinery of education is perhaps open to doubt. That there is some progress in the number of technically qualified teachers is certain, and it is to be inferred that such teachers will turn out better results; but we question very seriously whether there has been any real advance along such lines which is at all comparable with the advance that has been made in the material equipment of these institutions.

Spiritual Condition

The religious condition of the schools has not differed very much from other years. The growing numbers makes it increasingly difficult to maintain a real Christian atmos-

phere and therefore new efforts are being made along several lines. The larger institutions are installing regular student pastors, and organizing student churches. Doshisha has a student church of about 400 members; this out of a total of 1666 students enrolled in all departments including the Doshisha Girls Schools. At Kwansei Gakuin about 200 attend the services on Sunday and about one fourth of the total enrollment of 1283 students are Christian, 40 having been baptized during the year. At Kyushu Gakuin 167 were enrolled as inquirers as a result of special evangelistic services. In this school every boy receives some piece of Christian literature once a week. Ao yama Gakuin reports flourishing Bible Classes and a live student church. Meiji Gakuin has installed a well trained student pastor and the school reports a remarkable case of a young student who during the last weeks of a tuberculous life led nine others to Christ. Nagoya Chu Gakko reports 40 baptisms, 150 other inquirers and practically all students enrolled in voluntary Bible Classes. Momoyama Chu Gakko also reports large numbers enrolled in voluntary Bible Classes up to the end of the second term, but at present such work is prohibited by the local authorities and the future of the school as a Christian institution is very uncertain.

Theological Schools

Various Problems

The Theological Schools call for a few lines of special comment. Several of the leading ones have raised their standard of admission by about one year. In the Nihon Kirisuto Kyokwai there is a movement on foot which looks towards the establishment of a Theological School of a higher grade, though it must be confessed that it is not at all certain that anything will come of it. One might wish that before any new Theological Schools are called into existence a number of the present ones be merged. In many quarters there is a good deal of dissatisfaction with the product turned out by the existing seminaries. The chief complaint is that the graduates, though well versed in the theory of the Christian life, somehow lack the

ability to win men for Christ. Kobe Theological School, conducted by the Southern Presbyterians, is trying a new experiment in training men in a practical way. A so-called Practical Faculty (perhaps better designated as a Field Faculty) has been appointed which has direct charge of the students when they are out in their evangelistic work. Heretofore such work has been done mostly during the summer vacations, but the new plan calls for the students to be out in the field during the Autumn term and work directly under the various members of the Field Faculty, at the same time carrying on a certain reading course under the direction of the Regular Faculty. The advocates of this system frankly state that it is only an *experiment* and do not claim that it has been shown to produce better results than the old methods. The Reformed and Northern Presbyterian missionaries are also pressing the matter of more practical training, though here it will probably take the form of stressing more the chapel and street preaching during the regular school year. Another problem that is being agitated is the matter of giving students financial assistance. The increase in the cost of living has made this an acute matter. Some have already increased the amounts granted while others take the stand that this support should come from the Japanese churches rather than from the Mission treasury. Undoubtedly this latter stand is pointing in the right direction, for only a church which pays its own bills will see to it that funds are not wasted on unworthy students.

Woman's Christian College

Great Step Forward

Probably the greatest forward step in Christian Education in Japan during the past year has been the founding of the Woman's Christian College, which at this writing is just about ready to receive its first entering class. Six Missions are cooperating in the enterprise. These are: American Baptist (North), Canadian Methodist, Methodist Episcopal, Disciples, American Presbyterian (North), Disciples, American Presbyterian (South) and Reformed Church in U. S. A. The prospects are good that

one or two others will join the movement in the near future. These bodies are represented by a Board of Trustees having fifteen members, among whom are some of Japan's leading educators. This Board has succeeded in calling to the institution as its head Dr. Nitobe who needs no introduction; and Miss T. Yasui of the Higher Normal School and perhaps Japan's leading woman educator, has been appointed Dean of the College.* As the College begins with one class, only a part of the regular staff of professors has thus far been appointed. The institution is housed for the present in rented quarters, but plans are well under way for securing a suitable permanent plant within the next three years. The current expenses of the College are being met by liberal appropriations from the cooperating bodies which for the first year amount to about *yen* 23,000.

Admission

The standard of admission to the College is the equivalent of a Girls High School (Koto Jo Gakko) education. The regular course is four years and above this there is a two years Graduate course, thus bringing the institution up to the grade of the Imperial Universities and about two years higher than any existing institution for young women.

Courses

At present four courses are offered. These are: English Language and Literature, Japanese and Chinese, Liberal Culture, and Business: The Business course includes several subdivisions, prominent among which is one training students in Social Service Work; for the rapid changes in the industrial conditions call for women who can take a Christian leadership along such lines. A Kindergarten Training Course will be added in the very near future, and courses in Household Science and some of the Fine Arts, it is hoped, can be added soon after the institution gets into permanent quarters.

This new institution has before it a field of almost unlimited opportunities, for at present there is hardly any

* Dr. Reischauer, the author of this article, has been chosen Executive Secretary. Ed.

school for women in the Empire which is really of College grade. When it is remembered that in this land there are still very few whose ideal of womanhood is at all what it should be among an enlightened people, then one can appreciate why Christian educators must necessarily take the lead in bringing in the new era.

Christian University

We are sorry that we have to report that little progress has been made during the year in regard to the proposed Christian University. The promotors have come to the conclusion that there is little prospect of such an enterprise being financed by the Mission Boards, and that the only hope for the success of the Movement is in large gifts from a few donors. The war situation naturally gives one little reason to believe that such donors can be found at the present, and so there must be at least a *postponement* of anything in the way of definite steps. But this does not mean that in the minds of many there is not still a great need for a strong Christian University in Japan, and one of such grade and scope of work as can only be undertaken by a united effort. The expansion and growth of existing schools, mentioned above, should not mislead one. As we have already stated, this is limited largely to the Commercial courses offered by these schools and they can not therefore be regarded as universities in the sense of the Imperial Universities, which latter type of institution will after all largely dominate the thought-life and spiritual destiny of the nation.

Christian Educational Association

Policies

The two Christian Educational Associations, one representing the Boys Schools and the other the Girls Schools, have both of them taken a new lease on life. The former of these in particular has been hardly justifying its existence, and busy men did not think it worth their while to attend the meetings. But at the annual meeting in Nagoya this year a rather wide awake policy was adopted and we have reason to hope that the association will in

the future really function in helping solve some of our educational problems. The association representing the Girls Schools has outlined a rather concrete program for creating literature which will seek to give a wholesome direction to the evolution of the relationship between the sexes. The matter of standardization of the schools also received some practical consideration.

Educational Reforms.

Much Needed

That the war is having a marked effect upon the general educational problems of the nation is beyond question. Japan has long since known that only an educated nation can be really strong, but today she appreciates as never before that education must be of a very practical nature and such as really to equip the individual to take his place efficiently in a very complex social and industrial structure. Hence the Educational authorities are again over-hauling the whole school system to see just where and how improvement might be made. There is a general feeling, as there is in the West, that too much time has been wasted in efforts which really do not fit the student for the practical tests of life. But just how to make the needed improvement is the question. A number of trained specialists and even groups of Primary School teachers have been sent abroad to study the situation in other lands and to see what lessons the war has taught educators there. The attention is now especially fixed upon American institutions. Various educational societies are debating important changes to be proposed, and newspaper and magazine articles on reforms are numerous. But perhaps the most significant movement in this line is the creation of the Special Educational Congress appointed by the Terauchi Ministry. This Congress has appointed a Committee on Investigation which in turn has divided itself into various sub-committees. The sub-committee appointed to investigate the problems of the Secondary and Higher institutions submitted its report in Dec. 1917. Before giving this report here we want to state by way of explanation that one

of the vexed problems for some time has been that of the Koto Gakko (Imperial U. Prep. Schools). These schools were originally intended to be institutions giving a higher general education and as such also to prepare students for the universities, but they are at present functioning only as University Preparatory Schools. Moreover such schools are at present maintained only by the Central Government. The proposed scheme seeks to do away with such schools by converting them into Higher General Schools. The following is the substance of the proposed reform :

Proposed Reform

1. The object of Higher Schools (Koto Gakko) shall be to give a higher general education.

2. The course of study in Higher Schools shall be three years. Students who have completed the fourth year of a Middle School shall be permitted to enter the first year of a Higher School.

3. Higher Schools may be established separately as such, or in connection with a Middle School department, the institution thus having a course of seven years, viz., Middle School grade four years, and Higher School grade three years.

4. Higher Schools of three years course or institutions with a seven years course (as provided for in art. 3.) may add one year extra, and students completing the work of this extra year may be given an appropriate degree.

5. Higher Schools of three years courses or the Higher School Departments of the seven years course institutions may have two sections, viz., Literary (Bunka) and Science (Rika).

6. Higher Schools may be established either by the Central Government, by Local Governments, or by private corporations.

7. In Higher Schools the study of a second foreign language shall be an elective.

8. The present system of five years Middle Schools shall be allowed to continue.

9. Schools of seven years courses i. e. having a Mid-

dle School and a Higher School Departments or regular Middle Schools may establish Primary School departments.

10. The present ordinance for Higher Schools (Koto Gakko) and for Higher Middle Schools (Koto Chu Gakko) shall be abolished.

These are, of course, only recommendations from a sub-committee and have not been adopted by the Special Educational Congress and therefore there is no certainty as to whether they will be carried into effect, but they indicate in a measure at least what educators are thinking. Especially significant is the fact that such reforms would give private enterprise a much freer hand than is the case at present, and this has of course very important bearings upon the problems of Christian Schools in Japan.

CHAPTER II

THOUGHTS ON EDUCATING FOREIGN CHILDREN—AND TOKYO GRAMMAR SCHOOL

By G. M. Fisher

A Short-sighted Policy

There have been nations so short-sighted as to fail to provide universal education, but sooner or later, as in Russia, they have paid the penalty. The failure of the mission boards to provide schools on the field for the children of their own missionaries has been likewise costly and short-sighted. It is unfair to fix the blame solely upon the secretaries and directors of the various boards or even upon the missionaries themselves. As with other longstanding evils, it takes years for the voice of the prophet to penetrate to the rank and file and bring about reform. The missionaries themselves and the boards seem at length to be convinced, but conviction has not yet reached the ignition point and touched off the motor nerves of supporters whose hands must reach into their pockets and provide the money to build such schools.

Good Examples

The only cases in the Far East, so far as we know, where mission boards have invested money in school buildings for foreign children are the China Inland Mission at Chefoo and the Canadian Methodist Mission at Kobe. Why is it that other strong boards have not done likewise? Probably for these reasons. One of the earliest principles of missionary policy was that funds must be spent so as to bring the largest possible immediate returns in "evangelization". Hence only gradually have education, literature, and social reform been able to secure a fair share of funds. Second, the doctrine that the missionary should sacrifice

may be sound as far as he and his wife are concerned, but it is *vicious* when it condemns the children not only to grow up in an uncongenial environment but to enter the race of life intellectually and socially maimed. Third, the exact calculation of cost of operation, whether in business or in religious enterprises, is a product of the modern "efficiency expert", and even yet no one has stopped to calculate the loss in dollars and days and years involved in the present haphazard method of getting missionary children educated.

Lest we appear to be castigating missionary societies and missionaries only, let it be said that the same strictures apply to business firms with branches in mission lands. We are all in the same boat, but if anyone should make a start in getting ashore, it should be the missionary.

Tokyo Grammar School

Now to come to the Tokyo Grammar School. The mission boards have since 1916 given splendidly to the current budget—about *Yen* 6,000. a year. This has made it possible to double the teaching staff and the enrollment within two years. The enrollment for the past year has exceeded eighty, divided appoximately as follows: high-school, 25; first to eighth grades, 58. The staff has been enlarged, so that no teacher has more than two grades, and if the enrollment grows, still more teachers can be engaged. The high-school pupils have studied physics, with apparatus lent by the Baptist Mission, under the instruction of Mrs. Glockler, a Master of Science. History and literature have been taught by Professors Johnson, Bovingdon, and Ozolin with an unusual degree of individualization. In the first and second grades Mrs. Bovingdon has spent much time in adapting the work to each pupil. Mrs. Benninghoff and Miss Keniston have done equally fine work with the intermediate grades. Latin and mathematics have been taught in the same careful fashion by Mrs. Johnson. Miss Hard has continued to teach drawing. Thus far it has been impossible to provide courses in commercial subjects or chemistry, but it is expected that chemistry and physics will be taught alternately by Mrs. Glockler. If

there is a sufficient demand, commercial subjects may also be added.

The Trustees are indebted to Mrs. Davey for assistance in teaching vocal music. Baroness Rosen and Mrs. Landis have continued to teach French and German, and Mr. Johnson has superintended the carpentry class which has enjoyed the use of the shops at the Government Manual Arts School.

Boy Scouts

The opening of the Tokyo Y.M.C.A. gymnasium and pool has given the older boys opportunities for play and physical culture, while the Boy Scouts Patrol under Messrs. Martin, Holliday, and Nicholson, has taught scoutcraft and fostered manliness.

Permanent Site

The Trustees have made unremitting efforts to secure a permanent site and buildings, but so far without tangible results. While it is hoped that the present quarters in Tsukiji may be available until the end of the year, the day is imminent when permanent quarters should be provided. If land could be rented, the Trustees believe that even before the end of the war funds could be secured for buildings adequate for several years. At this point the arguments come into play which we mentioned earlier in this paper. In other words, if the missions and business men on the field and the mission boards and business firms at home had sufficiently deep-rooted convictions as to the need of schools worthy of Anglo-Saxon Christian traditions, it would be as easy to raise a hundred thousand dollars to establish schools to keep our own children civilized and Christian as to raise that amount for the education and conversion of Japanese children.

CHAPTER III

THE CANADIAN ACADEMY, KOBE

By H. W. Outerbridge

Progress

This year has marked another stage in the progress of this School from a mother's School with one regular teacher and a handful of pupils, as it was at its beginning four years ago, to a well equipped and departmentalized modern School. The development has been so rapid that even those who have been closest to the School have been slow to recognize the inevitable. Newly attained capacities have been rapidly outgrown, and the Committee of Management has been forced by the growing demand for admission, to try to find out some way of meeting a need which they cannot help regarding as an indirect but very real form of Missionary work.

Enrollment

The present year began with an enrollment of 63, growing to 81 in the second term and 88 in the third. The total enrollment for the year has been about 100. The year started with two regular teachers giving full time, and several others giving part time. At the close of the year there were four full time teachers, and several part time. Besides this there is a fifth regular teacher giving full time to Music. The class room space has already been out-grown, and another class room with another full time teacher is an immediate necessity, if the standard of efficiency is to be preserved. The authorities have in view the addition of another room in the near future and a rearrangement of grades whereby the total number of students may be increased to 120 as the probable maximum. Already a large number of applications are on hand and there

seems no doubt that at least this amount of space will be necessary.

Dormitory

In the dormitory the same difficulty is being experienced. The year started with only one dormitory in which about 18 pupils were accommodated,—both boys and girls. During the summer another large house was engaged as a boy's dormitory, and since that time has accommodated about 12 or 15 boys, leaving the main building for a girl's dormitory. Now both these buildings have been outgrown and still further room is very much needed. A boy's dormitory to accommodate about 30 is a necessity of the immediate future, together with the enlargement of the main building to accommodate 12 or 15 more girls.

Need for Such Schools

It is evident to those who have watched the development of this school that there is a very great need for such an institution in western Japan. It is impossible for one Mission with only limited resources to equip and run such a School as is needed to meet the demands, without the cooperation of other Missions. Added to this is the fact that out of the 88 children at present in the School, only 14 belong to the Mission which is running the School. The great majority of the rest come from other Missions.

Mission Grants

These facts have led to the establishment during the past year of a system of yearly grants from several of the Missions which have agreed to cooperate in this work, and it has been largely due to this cooperation that the progress of the year has been possible. The representatives of all these cooperating Missions form an Advisory Board, which meets semi-annually, and have already given much valuable assistance in the solution of the practical problems that have arisen. There seems to be little room for doubt that so long as the demand for such a School continues, and the cooperation of interested Missions is expressed in such a practical and substantial way, the future of the Canadian Academy is assured.

CHAPTER IV

THE JAPANESE LANGUAGE SCHOOL

By James H. Pettee

Death of Director

Last year's report closed with the announcement of the sailing for Seattle on Feb. 24, 1917 of Prof. Frank Muller, (Foreign) Director of the School, and Mrs. Muller on a six months furlough, the last sentence reading thus, "Prof. Muller plans to be back in time for the opening of the Autumn term Sept. 25th." Alas for unfulfilled hopes. Dr. Muller was so badly broken in health, caused largely by overwork for the Language School, the Christian Literature Society, and other union enterprises, that he was unable to rally permanently and peacefully fell asleep at Tacoma on the morning of April nineteenth. His dropping out of the work was a great loss to the school which he loved as tho it were a child of his very own.

On receipt of the news the Directors took the following action, "Resolved,

a) That the Board hereby expess its deep appreciation of the faithful, tireless and efficient service rendered by Prof. Muller during three years and a half to the building up and strengthening of the Japanese Language School:

b) That we sincerely mourn the early and unexpected loss of such a faithful fellow-worker and of his labors which have meant so much to the school:

c) That we express our heartfelt sympathy with Mrs. Muller in her great sorrow and loss, praying that the memory of the unselfish services of her husband may be a great comfort and strength to her:

d) That these resolutions be spread upon the Minutes of the Board, that a copy be sent to Mrs. Muller, and that

the resolutions be given out for publication in the daily papers."

The Teaching Staff

Fortunately it was possible to secure the valuable assistance of Rev. C. S. Davison until his removal to Nagasaki in September. Since then Dr. A. Oltmans, vice-president, and other members of the Board of Directors have rendered what aid they could in justice to their regular duties elsewhere. The corps of Japanese teachers consisting of Messrs. Matsumiya, Nakamura, Hayashi, Mitsudo and Genda, Mrs. Hara and Misses Inoue, Ikeda and Owada is a very efficient one, and Prof. Murakami President of the Tokyo School of Foreign Languages in whose buildings the Language School is still housed has devoted much extra time to general superintendence of the Language School.

Still it is highly desirable that a well-qualified foreigner be associated with the Japanese teachers and devote several hours a week to assisting in the instruction and general conduct of the school. The position requires a person of peculiar gifts together with comparative freedom from other responsibilities, a combination hard to find under present conditions. The Directors are looking for such an individual and would welcome suggestions or nominations.

Special Lectures

In addition to help voluntarily given by officers, teachers and the students themselves, special lectures of exceptional interest and value have been delivered by Prof. E. W. Clement on The History of Japan, A. Rose-Inness Esq. on How to learn the Language, Dr. A. K. Reischauer on Buddhism, Prof. Edward Gauntlett on Phonetics and Dr. H. Pedley on Language, Message, Personality.

Enrollment

No. graduates during 1917 from Regular Course	8
No. „ „ „ „ Correspondence Course...	3
No. passing from first to second year in Regular Course...	13
New students enrolled during 1917	
First Year	37
Second Year	2
Total new students in Regular Course	39

Total students in Regular Course, March 20, 1918	47
Correspondence Class	
First Year	2
Second Year	12
Third Year...	14
Total in Correspondence Courses	28
Total enrollment March 29, 1918...	75

Correspondence Course

The school continues to lay special stress upon training the ear of the student, believing that when that is thoroughly accomplished correct speaking will follow naturally. Emphasis on this fundamental principle is given during the first year of the student's work. In later stages the school rounds out its work by using other methods of instruction. At the request of pupils who were unable to remain more than one year, or at the most two years in Tokyo and attend the school daily, correspondence classes have been opened as shown in the figures above and quite satisfactory results secured.

The courses of study laid down by the authorities of the school are closely allied to those followed by resident students and the examinations are conducted by the regular teachers of the school except in so far as delegated by them to others. To aid in this work and in rendering other assistance to the students the following persons have been appointed Assistant Examiners and have kindly served for their respective localities, Dr. George M. Rowland, Sapporo; Rev. C. D. Kriete, Yamagata; Dr. W. G. Seiple, Sendai; Dr. G. F. Draper. Yokohama; Miss J. M. Johnstone, Kanazawa; Dr. O. Cary, Kyoto; Miss Mary Danielson, Osaka; Miss C. B. DeForest, Kobe; Miss E. F. Wilcox, Himeji; Dr. H. B. Newell, Matsuyama; Dr. E. N. Walne, Shimonoseki; Rev. T. W. B. Demaree, Oita; Rev. C. K. Dozier, Fukuoka; and Rev. C. S. Davison, Nagasaki.

OFFICERS OF THE BOARD

Honorary Director	Baron Y. Sakatani
President	Prof. N. Murakami
Vice-president	Dr. A. Oltmans

Secretary	Dr. J. H. Pettee
Treasurer	Dr. Wm. Axling
Auditor	Prof. H. Fukuoka

Executive Committee; the above gentlemen and Hon. T. Miyaoka, Esq.

Finances

The school is supported solely by its tuitions and so depends largely on the cordial cooperation of the Missions sending students. The charges are *Yen* 200. a year for residents with slight reductions in certain cases, *Yen* 30. for correspondence students of the second year and *Yen* 40. for those of the third year.

The year is divided into three terms, Sept. 25th to Dec. 21st, Jan 8th to March 28th, and April 9th to June 25th. Resident students pay *Yen* 80. the first term, *Yen* 70. the second and *Yen* 50. the third. Correspondence students pay *Yen* 12., 10., and 8. for the second year, and *Yen* 17,, 13., and 10. for the third year.

Owing to the large number of students and to the fact that there was no salaried director during quite a part of the year, expenses were kept well within the receipts and the directors were freed from answering an embarrassing question of earlier years: how shall we liquidate the debt?

The financial year runs from July first to June thirtieth and the prospects are that when the accounts are closed there will be a substantial credit balance to carry over to the new year's accounts. Financially speaking the school is in fine condition just at present, but if owing to general world conditions the entering class next fall should be a small one this balance might rapidly diminish.

The school stands ready to open a class for beginners whenever there are at least four simultaneous applicants.

JAPAN

PART IV

LITERATURE

A general review of Christian literature, special articles on literature for women and newspaper evangelism, and reports of the Bible Societies.

CHAPTER I

REVIEW OF LITERATURE

By S. H. Wainright

Libraries

Before giving an account of the Christian books produced during the year, it may be well to take a look at the situation in Japan as a whole as regards libraries, reading and publication. The greatest library in the country is the Imperial Library in Tokyo. Compared to the other notable libraries, the number of books in this collection is yet small, though increasing from year to year. A comparative table will show the standing of the Tokyo Imperial Library;

The British Museum	London	4,000,000	vols.
The French National Library	Paris	3,500,000	„
Russian Imperial Library	Petrograd	1,882,000	„
Washington Congressional Library	Washington	1,794,000	„
Prussian Imperial Library	Berlin	1,400,000	„
Imperial Library of Austria	Vienna	1,000,000	„
New York Public Library	New York	800,000	„
Harvard University Library	Boston	900,000	„
Victor Emmanuel Library	Rome	800,000	„
Bodleian Library	Oxford	750,000	„
Yale University Library	New Haven	625,000	„
Belgian Imperial Library	Brussels	600,000	„
Advocates Library	Edinburgh	565,000	„
Vatican Library	Rome	450,000	„
Cornell University Library	Ithica	400,000	„
Chicago University Library	Chicago	400,000	„
Imperial Library of Japan	Tokyo	293,197	„

The reading of a nation cannot be determined exactly by reference to the statistics of public libraries. But as an index, the following facts may be of interest.

Visitors

The visitors to the Tokyo Imperial Library from 1898–1916 were as follows:

1898	101,174
1902	138,650
1907	206,061
1914	220,899
1915	229,838
1916	235,227

The above table does not take account of the use made of the branch libraries, usually in public schools, established throughout Tokyo by the City Government.

Publications

As to publications, the following comparative table will be of interest:

	1916 America	1916 Great Britain	1915 Japan
Philosophy	322	249	92
Religion	755	785	637
Science	639	374	393
Law	274	172	513
Education	324	211	667
Literature	1,322	870	1,027
Fiction	932	1,830	1,025
History	854	539	369
Fine Arts	238	200	74
Philology	259	148	429
Biography	469	285	237

The report on Politics is not uniform nor is it clear. The United States reports "Sociology and Economics" 767 publications. Great Britain reports "Sociology," with no separate mention of "Economics," 575. Japan reports, under the heading of "Politics," with a separate report for "Economics" but none for "Sociology," 7,702. Under "Ethics" and "Morals," a heading not to be found in the American and British tables, the Japanese report 259 publications.

Translations

A comparison of the number of translations, in proportion to the total number of publications, will be instructive. The United States does not make distinction between original authorship and translations in the report we have before us. The British, out of 6,606 books, report that 108 were translations, while the Japanese report a total of 116 out of the total of 24,332 publications. Contrary to the ordinary opinion, the Japanese are far behind the

Western countries in the proportion of translated to original books.

Books on Religion

The first division, according to the classification in the Imperial Library of Tokyo, includes books on religion. These are divided into books on (1) Religion in General; (2) Shrines and Shinto; (3) Buddhism; (4) Christianity. Though the Government has set up a distinction between shrines and religion, and has declared that the former as used by the State, are not to be regarded as religious institutions, yet in the classification of books treatises on Shrines are not entered into the division containing "Political" books, but are classified among publications on "Religion." The output during the year on Shrines and Shintoism contains nothing noteworthy.

The Buddhists continue the publication, in modern form, of the Dai Nippon Bukkyo Zencho, the Nippon Daizokyo and the Koku Yaku Daizokyo.

Buddhist Literature

Reference was made to these in our review of religious literature last year. The first series contains reprints of Japanese Buddhist publications in general. The second series is a reprint of the Buddhist canonical scriptures. The third is a publication of the Buddhist canonical scriptures in which the Chinese language is turned into the Japanese vernacular. The Buddhist canonical scriptures used in Japan are in the Chinese language and are difficult to read, increasingly so with the decline of the Chinese learning. The publication of these scriptures converted into the Japanese vernacular is an effort to render Buddhist teachings more accessible to the people.

Two Buddhist dictionaries of considerable importance were published during the year: One by the Okura Shoten, and the other by the Fusambo. The various Buddhist sects issued publications though without producing any thing unusual.

Confucianist Literature

Books on Confucianism are not catalogued as such in the Imperial Library. The Chinese learning has declined. Under "Literature," books are reported under

the heading of "Chinese Literature," though the number is small. Probably a trace of the old Chinese learning may be found among the books on ethics and morals. Though Western ethical ideas are expounded in publications coming under this classification, two or three volumes are mentioned under the heading "Chinese Philosophy", including a volume on Confucius and Confucianism and a commentary on the Analects.

Christian Publications in 1917

Books on the War

The Keiseisha issued the following books on subjects relating to the War: *The New Monroe Doctrine*, by H. Kuriyagawa; *Thoughts on the Times*, by T. Miyagawa; *Religion and Democratic Ideals*, by S. Imai; *A Birdseye View of Conditions After the War*, by T. Miyagawa.

The Luther Celebration

Among topics engaging attention during the year was the Luther Celebration. Magazine articles on Luther were numerous. Each of the Christian magazines published a symposium on Luther and the Reformation. At a meeting of Japanese Christians in Tokyo, at which about one thousand were present, theses were promulgated upholding the purity and spirituality of the Christian faith. The theses had in mind the danger to the Christian religion from an admixture with Shinto practices. Among books issued on Luther were the following: *Martin Luther*, by A. C. McGiffert, translated by Murata, published in the *Heroes Series* by the Jitsugyo no Nihonsha, a secular publishing company. *Martin Luther*, by T. Muto, based on a life of Luther, by Bishop Neulsen, published by the Christian Literature Society. *Martin Luther*, by Gust Freytag, translated by S. Takahashi, published by the Teibi Shuppansha.

Among other biographies, the Christian Literature Society published Speer's *One Girl's Influence*, translated by Tsuchi Hironaka, and *A Short Life of Spurgeon* by R. Hirase. The Keiseisha published *Twenty Seven Years in Prison* by T. Tako: *Kanzo Uchimura, Man of Faith* and *Nietzsche, Man of Power*, by K. Minato: *A Diary* by

Chotenko, and *My Foot-prints* by Azagama. The Shinchosha published *St. Francis* by J. Jergensen, translated by M. Kubo.

Christ

Among books on Christ mention may be made of *The Historic Jesus*, by K. Yamaguchi and *Christ in Art* by I. Kato, both issued by the Keiseisha; and Andrew Murray's *Like Christ*, issued by the *Japan Book and Tract Society*.

Church History

The Iwanami Shoten published Heinrici's *Das Urchristentum*, translated by K. Ishihara and H. Yamaya, and the Keiseisha issued *Kirisutan no Raireki* by J. Nakamura.

Commentaries and Expositions

The Church Publishing Company issued *Miracles of Christ* by C. Foxley; *Commentary on Amos*, by J. K. Ochiai. The Christian Literature Society issued *Studies in Joshua* and *Studies in Judges and Ruth*, by J. Gurney Barclay; *The Mind of Paul*, by C. Kajiwara. The Japan Book and Tract Society issued *Study in Hebrews* (English) by A. D. Woodworth; *Notes on Romans* by Paget Wilkes; *Notes on Leviticus* and *Spiritual Thoughts on The Psalms*, by Barclay F. Buxton. The Keiseisha issued *Old Testament Selections* by T. Miyagawa; *Young David*, by R. Tanabe. The Iwanami Shoten published a book of *Bible Stories*, by M. Miyagawa.

Theology and Philosophy

The Christian Literature Society published Dr. William Adams Brown's *Is Christianity Practicable*, translated by En Kashiwai, and *The Religion of Science*, by Dr. J. W. Lee, translated by S. Miura. The Keiseisha published *A System of Theism*, by T. Tominaga, and The Church Publishing Company published *Introduction to Christanity*, by T. Muki; *The Creed of Christians* by Bishop Gore, translated by Mr. Fujimatsu; and Maclear's *Introduction to the Creeds*, translated by A. W. Cooke.

Practical and Devotional

The Church Publishing Company added to its list *Exhortations for Lent*, by Bishop Foss; *Preparation for Baptism*, by Miss A. C. Bosanquet; *The People of Japan and Christianity*, by S. Yokota; *Dendosha*, Anonymous;

Christianity and Marriage by Bishop Foss. The Christian Literature Society published *Voyage of Life*, by Miss A.C. Bosanquet and Miss M. Morita; and *Daily Food Calendar*, by the same authors; and *Experience in Religion* by K. Imai. The Keiseisha published *Ideal Young Evangelist*, by Morokata and *Lead Me as Thou Wilt*, by T. Takahashi; The Japan Book and Tract Society published *Children of Light*, translated by I. Hara; *The Separated Life* by John E. Whittaker, translated by A. J. Stirewalt, and *New Testament Holiness*, by Thomas Cook. The Rakuyodo published *Fifty-Two Bases for Faith and Practice*, by N. Tamura, and the Kobundo published *Awake with the World*, by D. Ebina.

Sunday School and Young People

The Kyobunkwan (Meth. Pub. House) has continued the publication of the *International Sunday School and Graded Lessons*. The Christian Literature Society issued *The One-Room Sunday School*, by H. E. Coleman and *The Whitegift Pageant*, by the same author; also *Elizabeth's Pine Tree*, translated by K. Yamamoto, and *Christmas Guests*, by S. Nobechi. The Keiseisha published *A Catechism of Christian Doctrine*, by A. Pieters; *Sunday School Lessons*, by R. Ebizawa and *A Study of Teaching*, by the same author; also *Toward Heaven, A Story for Young People*, by B. Ashiya, and *For the Days of Young People* by Akayama and Noguchi.

Church Music

Some progress was made in the publication of Church music, the need of which is felt to supply wants not provided for by the hymn book. The Christian Literature Society published *Songs and Exercises*, by Miss Jeane Nordhoff and Miss Tsuchi Hironaka, and *A Christmas Cantata*, by Mrs. E. C. Hennigar. The Keiseisha published *Stories of the Hymns*, by Mrs. McNair. The Church Publishing Co. published *Kodomo no Seikashu* (with or without music).

Literature

There is great need of wholesome literature in Japan, owing to the vogue of impure fiction. The Christians are doing something to overcome this hurtful influence by issuing a better class of reading. The Keiseisha published during

the year Dante's *Purgatory*, translated by H. Yamakawa and *Whispers of Nature*, by M. Imai; also, *Essential Womanhood from the Standpoint of Friendship*, by S. Hayashi. The Christian Literature Society issued Van Dyke's *Blue Flower*, translated by T. Isobe: Hawthorne's *Scarlet Letter*, translated by K. Sato; *Rohen*, by H. Annaka; *Tanka*, by S. H. Wainright. The Genkosha is publishing translations of Ruskin's works, under the editorship of K. Kurihara and I. Kobayashi. Translations of *A Joy Forever* and of *Two Paths* have been published. The interest in the works of Tolstoi is unabated, as is shown by new translations and editions of his writings.

Comparative Religion

The Christian Literature Society published *Buddhism in Japan*, by Tatsu Tanaka and The Heigo Publishing Company published *The Three Great Religions*, in which Buddhism is expounded by M. Shimaji, Christianity by T. Hiroi (liberal), and Shintoism by R. Adachi.

Evangelistic Booklets

The Christian Literature Society issued the following booklets during the year: *Religion and Education*, by Dr. Harada; *Our Bible*, by Prof. Kashiwai; *Christianity Pre-Eminent*, by Dr. Myers; *Soul and Body Saved*, by Dr. Wainright; *Witnesses to Grace*, by Rev. T. Kokita; *What Christians Believe, Spiritual Food and Raiment*, by Rev K. Miyazaki; *Argument against Tobacco*, by Hon. Sho Nemoto, M. P.; *Lord of Christmas and New Year*, by Miss Bosanquet; *Why I Urge Others to Believe*, by Col. Oshima.

Tracts

The Japan Book and Tract Society issued the following tracts (taken from the Kirisutokyo Hyakuwa) *Faith, A Guide to Christianity, The Heart's Looking-glass, How to Know God, Now is the Accepted Time, Why Christ Came Down to Earth, Why Everyone should Rest on Sunday, The World Without Rest, The Religion of Love, The Teaching of the Cross;* also the following (taken from The Traveller's Guide) *Are you an Infidel, Asking and Expecting, The Coin of the Realm, Death-Bed Repentance, 1st, 2nd, 3rd Class, Give it up, Mate, He Wasn't on for Dying, I do not Fear Death, I may be Dead Tomorrow, Is Father on Deck, Doubts*

Removed, It all Goes together, It is so Dark, Most Important, My Substitute, Now or Never-Past Redemption Point, A Sceptic's Confession, The Seven Wonders of the World, Talks with Christ, Too Cheap.

The Christian Literature Society published the following series, entitled *Childrens Tracts: Stars (Creation), Sun, Clouds, Snow-Mountains, Rain, Waterfall, Rice, Birds, Storms, Spring Leaves and Flowers, Snowflakes, Butterfly (from chrysalis).*

The Christian Literature Society and The Fukuin Shoten, conjointly, published the following series, written by Rev. P. Kanamori: *Christianity in Meiji, The God of the Universe, The Beginning of Wisdom, The Heavenly Father, Man's Sin, Future Punishment, Christ is God, Salvation Through the Cross, The Power of the Spirit, The Gate of Heaven.*

CHAPTER II

LITERATURE FOR WOMEN

By Miss A. C. Bosanquet

Men Readers

It is easy to see that the men of Japan are great readers; there they are, standing thick in every bookseller's shop; crowding to turn over secondhand volumes at the night fairs, especially in the student quarters; reading at the public libraries, where one may spend a whole day among books for only two sen (a halfpenny) and magazines for even less: buying newspapers at street corners and tram stops; filling their bookcase with well bound volumes; one realises that the printed page is exercising an immeasurable influence over their characters and thoughts.

Women's Reading at Home

Women's reading is done chiefly in private, at home, in intervals snatched from household duties. So it is not so conspicuous, but yet we see the younger women deep in books and periodicals in tram and train, and the messengers of the Magazine Circulating Clubs are kept busy running round changing papers every four days. One can take in ten magazines in this way for about a shilling a month or less.

At Libraries

At the Public Libraries also, the feminine element is becoming more and more important. For instance, the Hibiya City Library in Tokyo reports an attendance of from 35 to 40 women readers every day; this is only about one-fifteenth of the male readers, but the proportion is said to be increasing in a remarkable way. A few particulars may be useful, though it must be

remembered that this is Tokyo and ahead of the provinces.

(a) About half the women visitors are preparing for some independent profession and come to read up for examinations, especially medical, nursing, and higher grade teaching. The teachers study English and Domestic Science, chiefly.

(b) Students from the Women's University and other Colleges come to work up subjects given for research. e.g. war statistics ; or to get ideas and materials for essays.

(c) College students come to read on their own account, and go in for philosophy, women's movement writings, labour questions and economic problems like the relief of poverty.

(d) Married women ask most for domestic subjects and novels.

(e) Women newspaper correspondents also use the Library.

Novels

With regard to Novels, educated women are fond of translations of Russian and others foreign books, especially those which deal with women's questions, while more ignorant people read lower class Japanese romances, mostly of feudal days.

Ellen Key, Olive Schreiner and other writers, both Japanese and foreign, of "advanced," not to say, revolutionary views, are much read. Most books of this type are opposed to Christianity ; the authors know very little about it and criticise recklessly.

Very few women ask at the Hibiya Library for religious books, but it is interesting to note that the young people of both sexes invariably read Christian ones when they read any religious books at all.

Serious Purpose

The librarian spoke of the ability and serious purpose of many Japanese women. Their eagerness to read a certain type of books containing views with which we cannot agree may often come from a sincere desire to attain to better things and to obtain for themselves and other women more freedom to use the powers of which

they are conscious; they need sympathy and guidance, and a supply of wise, sound, inspiring books, rather than mere repression and condemnation. There are hardly any books in the public libraries to show these restless, longing young hearts the True Way, by which they might attain to far higher ideals than those which they are now setting before themselves.

Many Classes

Besides these classes, there are the hosts of High School girls leaving school every year, with a taste for reading, and nothing in their homes worth perusal. They would not as a rule be allowed to go out alone to Public Libraries, and indeed, it is only a very small proportion of them who are within reach of such places. There are also the yet larger numbers who have only had a Primary School education. They need quite simple reading. And we must not forget that specially pathetic and vast mass of factory hands, some 500,000 women and 111,000 children, for whom we have made no provision. After twelve hours of hard work, done standing, they crave some comfort, refreshment, amusement, and some of them are not too much deadened to feel a longing for spiritual help. But what are we doing for them? If we had funds, we might go ahead and provide Christian illustrated attractive leaflets, magazines and booklets for them, and these would be welcomed and could be used at once for thousands of these operatives, whom it is most difficult to win to Christ, or indeed, to lift in any way above their terrible surroundings.

Magazines

Throughout the length and breadth of the land, the main reading of women and girls at home undoubtedly is the monthly magazine. There are more than twenty well-known Women's Magazines, with large circulations, run, as a rule, for profit, with considerable success. For instance, the *Fujin Sekai* (Woman's World) has a circulation of 130,000. These papers are on sale in every bookseller's shop spread out in rows, with their gay covers. They often contain some good articles, and general information, but it is unfortunate that so much is shallow,

unwholesome rubbish. One is struck by the contrast between the conventional moral standards supposed to be accepted in the average home and the tone and tendencies of the novels which the women are all reading.

There is no Christian Family or Woman's Magazine of avowedly religious character which has a large circulation yet, but *Fujin no Tomo* is edited by a Christian and is very popular.

Religious Papers

The definitely religious papers published by the Y.W.C.A., W.C.T.U. and Tokiwasha, besides *Fujin Shuhō*, and *Shin Jo Kai* have their own circles of readers, chiefly Christian. Still we feel that much more might be done, if it were possible to find funds to produce a really well written, well illustrated magazine, which would contain reading of sufficient variety to be welcomed in many kinds of homes, and always have clear Bible teaching and spiritual help for Christians and non-Christians; the initial expenses would be considerable, but such a paper would win its way.

For Children

Children's Magazines are many and particularly vivid in colouring! There are some 23 well known ones for little children, 3 for both boys and girls, 7 for boys only, 8 for girls only. Besides these, there are 6 or more Christian ones, published by the Nichiyō Sekai Office, Osaka, by the Christian Literature Society, W.C.T.U., Salvation Army etc., but they are not yet widely known, and cannot compete, as to gaiety and abundance of illustrations with the non-Christian ones, which are sold everywhere and can afford the outlay. *Shōkōshi*, which already had a fair number of readers, has been transferred this year to the care of the C.L.S., and reissued, enlarged, at the low price of 5 *sen*. The same Society has brought out a series of twelve tracts for Children, named *Stars, Sun, Clouds, Snow Mountains*, etc., at a very low price, for Sunday Schools and general distribution.

Books for Women

Very few important books for Women have come out lately, but we may mention a new series, *Katei Kōen*

Shu, published by the Katei Kōwa Kwai, of which two volumes have appeared, Vol. 1 by Hon. S. Ebara and Mrs. Oye, and Vol. 2 by Mr. Nagao and Mrs. Tsukamoto; *One Girl's Influence*, by R. Speer; *The Voyage of Life*, an anniversary record book with Bible texts and extracts from poetry and prose for every day; *Short Stories*, by Miss Annaka; *The Blue Flower* including *The Lost Word*, and *The Other Wise Man*, by H. Van Dyke; *Elisabeth's Pinetree*, and *The Lord of Christmas and New Year*." (All C.L.S.)

Christian Literature Society

As the C. L. S. Department for Women and Children only came into full working order last autumn, its larger plans are still in the preparatory stage; whether they can be carried out depends very greatly upon the funds forthcoming and upon the co-operation of friends in Japan and abroad. So far, the desire to help has been eagerly welcomed by the Japanese, who all emphasize the *great* need at this present moment. But we must by God's help, plan and carry out this campaign on a larger scale if it is to be of any real use.

We have no wish to belittle the very real, deep influence of the many little channels by which the Gospel message is going out in various directions, nor is it possible to gauge success by mere statistics, nor by the measure of the world's approval, but still we cannot shut our eyes to the fact that Christian reading is not yet obtainable except in a very few places and that it is not well known even among Christians.

There are at least three lines along which we must ask for God's guidance and then bend all our energies to follow it.

Encourage Authors

(1) There are more and more Christian men and women who have something to say, who have the gifts and the heart to write, but they do not meet with encouragement. The non-Christian publisher is not inclined to take their work, and the Christian Societies have not the funds necessary to go ahead boldly, to pay for translations and Mss. and to undertake the present high expenses of publication,

especially of large books. The C. L. S., for instance, has been approached by many Japanese who would gladly use their talents in the service of God, if only finances permitted. We ought not to let them be discouraged, but try to find some way in which they may be enabled and stirred up to write for their own people, whether original work or translations, whatever will help faith and pure thought and good living.

Better Support

(2) Even in these days of many counter claims and of high prices, let us go on praying and working for the needful funds, to undertake the great things to which we believe the call has surely come. The world's unrest and the "distress of nations" only make it the more essential that we should be earnest, urgent, strenuous in this highest and most important of all "propaganda." If the Home Societies and the supporters of Missions everywhere keep the urgency of the need before their minds and stir up interest in it, we are confident that more active aid will be forthcoming.

Distribution

(3) We must give more thought to the problem of getting Christian reading actually into the hands of the people at large. At present, an excellent book may have been out for months or years, and yet be practically unknown. In many cases, the missionary is the only person in close touch with the publisher, and everything depends upon whether he or she cares about books and takes trouble to investigate, and has discrimination to show or give the right book to the right person, and is enthusiastic enough to draw the Japanese workers in and to take advantage of their knowledge and advice. The time has come when every city, every town, every large village where there is Christian work ought to have some place or places where good reading can be obtained, if possible, a bookshop worked with energy on methodical business lines, only for the glory of God and the salvation of souls rather than for financial profit; at least, a bookcase or counter in a leading bookseller's shop, or a book-room in connection with Church or School. This sounds but a modest ideal, and

yet it is not easy of attainment. At present it is the fact, extraordinary as it may seem, that if a woman wants to buy a Bible or any Christian book for her children, she hardly ever knows where to turn for it, and so she simply does not think of spending her money so; she applies to pastor or missionary for a Bible and hymn book, and her ambitions stop there. Church leaders, missionaries and literary people may do their book-buying by post, but few women see advertisements or lists of Christian literature, and, even if they do, they seldom care to risk sending for things they have never seen; they are not sufficiently up in names, and are too economical. It must be made possible for them to *see* books.

Mothers' Meetings

The organisation of *Fujin Kwai* (Women's or Mothers' Meetings) throughout the land wherever there is any Church work, is remarkably complete; here are the channels all ready. If a part of the energies of these generally wonderfully competent little gatherings of women could be turned in this direction, and their interest awakened, it might mean new life and new witness which would bring blessing to all. If each *Fujin Kwai* would get into touch with the Women's Department of the C. L. S., which exists for the purpose of helping, if they would send for supplies of tracts and books, carefully chosen; would start little Lending Libraries for themselves, their neighbours, the Sunday School children, sick people and others, what a great and far-reaching work might be accomplished!

Finally, if there is to be "power from on high" in all this work of ours, it must he planned, carried on and made use of in the spirit of prayer. Whether we are distributing definitely evangelistic tracts and Bible study books, or introducing young people to pure, strengthening reading instead of trash, it is all direct work for our Lord. While to those who have been given the power to express themselves in poetry or prose, we would give this message, that theirs is a very sacred talent. Let them remember how our Divine Lord revealed Himself to His servant in Patmos, and then said, "*Write* therefore." First, the

lesson learnt, the vision seen at the Saviour's Feet, then the pen taken in hand, the living, loving words sent forth.

CHAPTER III

NEWSPAPER EVANGELIZATION WORK AT OITA

By Albertus Pieters

The general principles upon which the use of the newspapers in evangelistic work is based are; that it is the first business of the missionary to bring to the knowledge of the people in the district or country to which he is commissioned the essential facts and doctrines of the Christian religion; that this must be done in the most rapid and economical manner consistent with genuine efficiency; and that in the modern organization of society the newspapers offer an unequalled agency for bringing new information and ideas before the public.

Get a Hearing

"Faith cometh by hearing." Therefore, first of all we must get a hearing. To get a hearing the Apostle Paul resorted to the Synagogue when in a Jewish community and to the market-place when among the Greeks. In a modern community the place where men go to hear or tell some new thing is neither the Synagogue nor the market-place, but the daily newspaper. When the government issues a proclamation it is published in the papers; when births, deaths, or marriages are to be made known, it is done in the papers; when the merchants wish to convince the public of the excellence of their wares, they talk to us about them in the papers. Everybody seems to have recognized this but the Christian Church and every sort of business takes advantage of the assistance of the newspapers except that great business of making Christ known to men.

To be sure, there is the Christian press, but that is an entirely different thing. This circulates within the circle of those who are already acquainted with and interested in Christian things.

Deepen the Impression

The work done at Oita, however, has not been confined to the primary task of getting a hearing. As the work progressed, it was recognized that means must be found to deepen and render permanent the impressions made, and to lead men on to personal faith. Some having been led to faith, it became necessary to devise some means to nurture this newly formed faith and to lead the believers to public confession. Since many of those who were thus led to receive baptism were resident in isolated places, where no church fellowship by the ordinary means was possible, it was essential to employ some method by which such persons could be brought together in little groups that would eventually become, if God will, the beginnings of local Christian churches.

No method of doing missionary work can be said to have attained real success unless it leads up to, or at least contributes definitely to the formation of permanent Christian communities. It has been from the beginning the purpose of the Newspaper Evangelization Work at Oita to lay the foundations for such permanent church life in localities unreached by the ordinary methods. In this some degree of success has been gained. When we speak in this paper of the Newspaper Method, we mean not only the advertising itself, but all the accessory methods intended to bring about that result.

Methods

Beginning with a simple announcement in the papers of what the newly opened office at Oita, called the Eisei Kwan, was about to undertake, the work has gradually grown, until there are now ten different methods in constant use. These are the following:

Newspaper Articles

(1) The publication of newspaper articles on religious subjects. This is the very heart of the method. People do not

believe because they do not know, and they do not know because no one has ever told them. To be sure, there are the churches and the various meetings by which the missionaries and evangelists seek to bring their message to the people; but to 80% of the nation these meetings are inaccessible for geographical reasons, and to many more they possess no interest. Some degree of interest is presupposed when a man takes the trouble to attend a meeting where this or that subject is to be discussed, but to nine-tenths of the Japanese people Christianity is a subject in which they are not in the least interested; against which they are, in fact, violently prejudiced. That being so, why should they go to a meeting to hear it proclaimed? Their interest must first be aroused before attendance at meetings can be expected. The very large attendance secured by an exceptional speaker like Mr. Kanamori, or in exceptional circumstances like those of a great nation-wide Evangelistic Campaign, does not affect the accuracy of this statement on the whole.

By the publication of articles in the ordinary secular newspapers we overcome this difficulty and secure an opportunity to arouse interest. The paper comes to the office and the home. One can thus read in private what one would not like to be seen listening to in public. Of course such articles can not be systematically published without paying for the space. An occasional article of a semi-religious nature from the pen of a renowned writer will be welcomed by the editors and inserted free of charge, but no systematic campaign of education in Christian truth can be carried on in that way. One is then too much at the mercy of the editor, and the articles welcomed will be of an indirectly religious nature.

Space Paid For

It is also most reasonable that the space occupied should be paid for. The editors have to consult the tastes of their readers as to the matter placed before them, and we start from the conviction that those readers are not yet interested in Christianity. We propose to interest them, but that very purpose is a confession that there is as yet no such demand for religious literature as would justify the editor in

printing it in the ordinary columns. If we printed and circulated our ideas in tract form we should have to pay for the space occupied, and it is fair that we should pay the newspapers when they undertake these offices for us. It makes also for freedom on our part if we pay for the space occupied. The editors can then mark it "advertisement," which they do sometimes, and can disclaim responsibility. Their readers then make no objection, no matter how much they may ordinarily dislike Christianity. In the six years during which this work has been carried on, we have heard neither directly nor indirectly of any protest made by any reader against the publication of our articles. They have always been directly religious and have often contained controversial matter, attacking the Buddhist positions, but neither editors nor readers have made any objection.

Published Matter

As to the nature of the matter published, we began with a series running over about six months, taking up the most elementary truths, such as the existence of God, the creation of man in the image of God, etc. From the beginning of the second year on we published, in ninety-two parts, a popular Life of Christ. Another important piece of work was the publication of the Imai articles on Buddhism, which attracted great attention and were published by the Christian Literature Society in tract form. Another series prepared for our work and later proving useful as a tract was Mr. Kugimiya's "The Ideal Christian." The largest piece of work done recently was the republication, by special arrangement with Mr. Kanamori, of his entire "Shinko no Susume."

Free Books and Tracts

(2) The second method relied upon has been the offer, publicly advertised, to send books and tracts free to any one who might apply for them. This is always done in connection with the publication of articles, as above, dut also independently. As the cost of such an advertisement is comparatively light, this was, for considerable periobs the only thing that could be done. Upon receipt of such an application, it is carefully recorded, and a small package

of tracts is sent. This contains, at present, a copy of the "Shinko no Susume", of Dr. Pierson's "Annotated Selections from the New Testament", and a number of smaller tracts. With this is sent a letter, urging upon the recipient the importance of learning to know the gospel.

Gospel Magazine

(3) The next thing is to send, for six months, without charge, the "Fukuin Geppoh", a monthly magazine issued at Hiroshima by the Presbyterian missionaries. This is especially designed for evangelistic effort and has proved excellent for that purpose.

Letters of Introduction

(4) If the applicant lives in a town where there is an evangelical preacher, of whatever denomination, we send him a letter of introduction to such a minister, and also write to the minister directly. A number of conversions have resulted from such introductions.

Special Evangelist

(5) In connection with the Eisei Kwan the Mission to which the writer belongs maintains a qualified evangelist, whose work it is to travel about and conserve, so far as may be possible, the fruits of the newspaper work. He calls upon those who have applied for literature, especially upon such of them as live in places remote from the places where local preachers are stationed, and such as have shown by their letters that they are particularly interested.

Follow-up Packages

(6) After about one month, a second letter is sent, stating that we sent a package of tracts upon such and such a date, and hope that the correspondent has enjoyed reading them. We now take the liberty of sending a second package of tracts, and hope that he will not only read them but will be led to believe the gospel. We invite him at the same time to join the society mentioned in a later paragraph of this article.

This second package contains, among other things, a marked copy of St. John's Gospel and a copy of Col. Yamamuro's "Heimin no Fukuin." The tract of Mr. Kanamori already referred to, and this one of Col.

Yamamuro's, are a splendid team. The former gives a fine systematic introduction to the study of the gospel, and the latter is written with the feeling and spiritual power which the former lacks.

Loan Library

(7) In the second package is enclosed always a copy of the rules of the Eisei Kwai, or Association of Eternal Life. This is practically nothing more than a Loan Library Association. A library of about four hundred books is kept at the office, and members of this society are privileged to borrow them either personally or by mail. If the latter, the postage going is paid by this office and that returning by the borrower. The membership fee is five *sen* a month, which does not pay expenses, but furnishes a convenient distinction between members and non-members. Any one can become a member by paying one month's fee in advance, and ceases to be a member if he is three months in arrears.

Pressing for Decisions

(8) When the correspondence, or the visits of the travelling evangelist, indicate that a certain person has made considerable progress, he is likely to ask what one must do to become a Christian, or even without his asking this question, we may judge that the time has come for calling his attention to it. In such cases we send him two little tracts designed to meet this condition. One is by the Rev. Mr. Kugimiya, of the Methodist Church, and is entitled "The Ideal Christian." The other is by the writer, and the title is: "The Conditions of Baptism." The former discussion answers these three questions: "What is it to be a Christian? How does One Become a True Christian? What Does a Christian Do?" The second is a very simple statement of the degree of knowledge and the spiritual attitude required in order that one may be baptized. Inside of these tracts, as they are sent to the interested party, is folded a printed form of application for baptism, setting forth that the applicant believes in the one true God and will offer religious worship to no other, that he pledges himself to read the Bible and offer prayer daily, that he will attend

Christian meetings as he has opportunity, and that he will take whatever course of study we consider necessary in preparation for baptism.

Training

(9) Upon receipt of such an application, duly signed, we send the applicant a little catechism, prepared for this work and published by the Keiseisha, entitled the *Kirisuto Kyo Yohgi Mondoh*, and also the material for a course of daily Bible reading and study in connection with the catechism. The student is supposed to prepare one lesson every day and to write out answers to examination questions once a week. These replies are sent to this office, graded, corrected, recorded, and sent back. All of this offers much valuable opportunity for correspondence and instruction. The course normally occupies seventeen weeks, although few finish in that time. When the student has finished, a certificate of graduation is granted, which sets forth the fact that the person in question has a sufficient knowledge of the Christian doctrine to justify baptism. Of course the question of his spiritual attitude has still to be investigated.

If the person lives in a place where there is a church and where the preacher is an ordained minister, the facts are reported to that minister, and the actual baptism is left to him. When the applicant lives in an isolated place, some one from this office goes to his home, conducts the customary examination, and if the result is satisfactory, administers the rite.

Conserving

(10) The man is now a baptized believer, and if he is in touch with a church the work of the Eisei Kwan is finished. Indeed, in only very few cases would this work be carried so far if the applicant lives in a place where there is a church. Usually our work is then confined to the first stages, and ends with the sending of the second package of tracts or with the enrollment of the person as a member of the Eisei Kwai.

If, however, he is not in touch with any church, the responsibility of further spiritual care rests upon us. We always insist that he shall be registered as a member of

some church, even though the nearest one may be many miles away; but such registration, while necessary to impress upon him the value and dignity of the church, does not do much for his spiritual life. To supply this need we have the Branch Society method. When there are five or more persons in any given locality, members of the Eisei Kwai, who will pledge themselves to attend religious services once a week, they are organized into a little club called Eisei Kwai Shibu, Branch of the Eisei Kwai. The form of organization is extremely simple. In case there are less than ten members, a leader is appointed, who does everything. Societies having between ten and twenty members have a president and a secretary-treasurer, and those who have more than twenty members have the three offices distinct.

Branch Organizations

The organization of one of these Branches proceeds upon the theory that the members are novices in the Christian life, and are not qualified to hold services by themselves. As there is, of course, no evangelist or missionary at hand, this lack is supplied by sending them, once a week, a printed Order of Worship. This contains the prayers all written out, indicates the passage of Scripture to be read and the hymns to be sung, and has a sermon written out in full. The leader takes this service and reads it, thus conducting a service exactly as if a minister were present. After each service a printed form of report is filled out and is sent in to this office, where careful records are kept.

The organization of such Branches is the final step in the work of the Newspaper Evangelistic Method as practised in Oita. It has now conducted by it from the first arousing of interest through the secular newspapers to the establishment of an organization which, if successfully and faithfully maintained, will in the course of time lead to the organization of a Christian church. It is necessary that the point should be carefully noted that all of this work is part of one systematic method. When we speak of the Newspaper Evangelization Work, we refer to the whole work as thus carried out.

Results

Public Opinion

One of the chief things aimed at by the Newspaper Method is to influence public opinion, transforming a community ignorant of the facts and teachings of the Christian religion into one well acquainted with these things; altering the general attitude of dislike and opposition to one more favorable; and thus producing a change in the general atmosphere of the community. Such a change is one of the most important objects to be attained, and one of the most difficult to accomplish. It is also exceedingly difficult to gauge accurately the degree of success gained in this line.

So far as Oita Ken is concerned, there are not wanting numerous persons, both among the regular Christian workers and among those outside this circle, who have expressed the conviction that the work of the Eisei Kwan has really produced a marked change in the general public opinion with reference to the Christian religion; but as it is at present impossible to point to concrete facts in support of such an opinion, the point must be left undetermined; for it is impossible to judge how far such opinions are the reflection of an optimistic disposition and how far they accurately gauge the state of public opinion. Certainly no such thing as a mass movement has anywhere taken place.

This much seems beyond dispute, that no rapid growth of the Christian church in this country can be expected unless such a change in public opinion takes place, and that of all conceivable agencies for bringing about such a change the use of the newspapers in general circulation is the most promising.

So far as the results seem capable of being tabulated and expressed in figures, they are as follows:

(1) Applications for literature.

These have been as follows, by years:

1912, (11 months)	941.
1913, ...	544.
1914, ...	1,146.
1915, ...	959.

1916, ...	1,351.
1917, ...	983.
1918, (1 month)...	70.
Total for six years, ...	5,995.

This is near enough to justify us in saying that, in round numbers, one thousand persons a year have been led to apply for information in regard to the Christian religion.

The total number of postal cards and letters received from correspondents during the same period was 11,198.

Mostly Young Farmers

No definite tabulated information is available as to the classes reached. It is not advisable to ask too many questions of correspondents who apply for literature, and it is, of course, impossible from a mere postal card to judge accurately the sex, age, education, business, etc., of the writer. We have to depend for our information on such matters upon the visits of the travelling evangelist and upon what comes out incidentally in letters. From these sources of information we judge that about ten per cent of the applicants are women, that a similar or perhaps larger proportion are children in the primary schools, and that the largest number of applications come from young farmers, between the ages of eighteen and thirty. Very few have come from people usually spoken of as "men of good standing" in the educational, political, or commercial circles.

A Wide Field

Geographically, the applicants are widely scattered. We have done our best to confine our work to Oita Ken, and have advertised only in the Oita Ken papers, but Oita people who have moved away to other places often continue to take their home papers, and thus they see our advertisements. Applications have come in from the Hokkaido, Tokyo, Korea, Manchuria, Formosa, and even from parts of China. They have come from almost every corner of Oita Ken.

This prefecture is divided into 257 "mura," or townships, averaging therefore a fraction over nine square miles in area, a space one fourth as large as an American

township. Yet there are only two of these tiny territorial divisions from which no applications are on record. On the average there are twenty applications from every "Mura."

When the circulation of the papers within the Ken is fairly and conservatively estimated, we come to the conclusion that the gospel in the newspapers has been laid down in at least one fifth of all the homes in the province.

There is manifestly no other method that can approach this one for a wide scattering of the gospel seed.

(2) Conversions.

It is not always easy to judge whether a given instance of conversion may fairly be credited in part to the Newspaper Work. Of course, cases where this has been the only influence are rare. Almost always it has been merely one of the earliest influences, supplemented very soon by the work of a local evangelist or of a Christian worker of some other kind. Nor is it by any means true that we hear of every case of conversion in which our work has had an important part. A man may obviously be very greatly influenced by the articles in the newspapers and may join himself to the local church without ever writing to us. Sometimes we hear of such cases months afterwards. It is likely that there are not a few cases of this kind of which we have not heard.

Positive Results

In general, we consider that if a person is baptized some months after he begins to correspond with us, we may claim him as one of our fruits, especially if he has been introduced to the local preacher through us. Acting as fairly and conservatively as possible, we have made up a list of eighty four persons baptized up to the end of January, 1918, that is to say, within the first six years. It is almost certain that there are many others of whom we have not heard, as also that many cases of real conversion have taken place without baptism having followed, on account of there being no minister or church within reach. The work was opened February 4th, 1912. The first baptism took place Dec. 27th of that year, and the second July 5th, 1913,

leaving 82 baptisms in four years and a half, after the work began to tell.

The eighty four converts referred to have joined the following churches:

The Baptist Church, ...	1.
The Lutheran Church, ...	2.
The Congregational Church,...	3.
The Methodist Church, ...	24.
The Church of Christ in Japan, ...	54.
Total, ...	84.

It would be extremely interesting, did space permit, to take up the religious experience of these converts, especially of those who have never been inside of a church, so as to trace the process by which they have attained conviction and faith. The files of this office contain the most fascinating material on this point.

Restoring the Lapsed

Another very interesting result of this work has been the restoration of lapsed Christians. Men becoming Christians when at school or in a large city where there is active church life are very apt to hide their light under a bushel when they go home to the country district where they were born, and usually the light goes out, but in many a case it has been re-kindled by the Newspaper Evangelistic Work, with the happiest results.

The number of baptisms, especially in 1917, could have been greatly increased if we did not insist so strictly upon adequate preparation. We received during that year twenty one formal written applications for baptism, but only eleven of these applicants had been baptized by the end of the year.

(3) The correspondence course in the catechism.

Correspondence Course

This course has been in use only during the year 1917. Thirty four persons registered during the year as students in it; of whom ten graduated during that year, eleven withdrew, and the remainder were studying when the year closed. During the month of January, 1918, four new students entered and two graduated. Very emphatic and encouraging testimony has been given by the students as

to the benefits derived from this kind of study, and those who have been examined for baptism have been found to possess a very satisfactory knowledge of Christian truth.

(4) Branch Societies.

The following Branches have been organized.

At Inukai, October 31st, 1916.
At Mori, December 12th, 1916.
At Takada, September 27th, 1917.
At Miyato, October 14th, 1917.

Other Groups

In addition to these organizations, there are two places where groups of people not yet organized assemble on the Lord's day to hold meetings by the use of the weekly printed Orders of Worship.

The meetings reported held during the month of January, 1918, with the average attendance of each, are as follows.

Inukai,	Meetings,	4,	Attendance, average,		3.
Mori,	„	4,	„	„	8.
Takada,	„	3,	„	„	4.
Miyato,	„	0,			
Kikai,	„	4,	„	„	18.
Kita Yamada,		2,	„	„	6.
		17.			39.

Here we have a total of seventeen meetings held during the month of January, with an average aggregate attendance of thirty nine persons, without any evangelist or missionary present to conduct the same.

We look upon this Branch Society method as one of great promise, and of the deepest significance in the future development of the missionary work, because the difficulty of conducting Christian services without a located minister is to some extent overcome by it.

Expenses

The expenses for the five years and eleven months from the beginning of February, 1912 to the end of 1917 have been as follows:

EXPENSES OF THE NEWSPAPER EVANGELIZATION WORK AT OITA FROM FEB. 4th, 1912 TO DECEMBER 31st, 1917. FIVE YEARS AND ELEVEN MONTHS

	Total, Six Years	Average per Year
Office Rent, ...	¥ 1,800.00	300.00
Books and Tracts, ...	3,425.80	570.97
Clerk Hire and Office Boy,... ...	2,668.01	444.67
Postage, ...	1,653.19	275.53
Stationery and Printing, ...	1,117.32	186.22
Advertising, ...	8,032.82	1,338.80
Furniture and Equipment, ...	595.22	99.20
Fuel and Light, ...	270.49	45.08
Authors' Fees, ...	464.00	77.33
Salary, Travelling Evangelist, (from July, 1913 on, 4½ years)	2,533.20	562.93
Trav. Expenses, Ditto,...	1,012.05	224.90
Other Expenses, ...	249.31	41.55
Total, ...	23,821.41	4,167.18

It will be noticed that the total expenses for salary and travelling of the evangelist have been averaged for four and a half years, and all other expenses for six years. This gives us in the second column nearly the normal expense for this work per annum. Nearly a thousand *yen* spent on an annual rally and on an unsuccessful experiment in colportage work have not been included, as not essential to the method here discussed.

RELATION OF THE METHOD TO THE EFFICIENCY OF THE MISSIONARY AND THE JAPANESE WORKERS

Efficiency Doubled

An inquiry of the greatest interest and importance would be to examine the relation between the efficiency of the missionary and the Japanese workers in a district like Oita Ken when working with such a Newspaper Evangelization plant and working without, but the matter is very complicated, and one is apt, even with the best of care to go astray in it. To discuss it satisfactorily would take much more space than is available here.

The writer must content himself with expressing the conviction based upon careful consideration of the facts, that the efficiency of himself and the Japanese staff during

the last five or six years in winning converts has been approximately doubled by this method, and that if the first business of the missionary as such is held to be the proclamation of the gospel to a given district, his efficiency has been easily multiplied by ten, for there would have been no possibility of the writer's having during that period of time reached one tenth of the number of people with an equivalent degree of information on Christian subjects that were reached by the newspapers in which the message was published; no matter with what skill and zeal he might have labored.

Relation of this Method to the Problem of Country Evangelization

As to the relation of this method to the great and urgent problem of country evangelization, it may at once be boldly said that it is the one and only method thus far proposed that offers any hope of a solution. There are bits of work here and there, of which the work of the Omi Mission offers one example, that have shown excellent results within a limited sphere, but they will be found, upon examination, to be applicable only to special conditions and workable only by men of special qualifications or unusual temperament.

Other Methods

Ordinary touring and tract distribution are good so far as they go, and if a missionary has no other means at his disposal by all means let him do what he can along these lines, but these methods will not do more than scratch the surface. They leave the problems of Christian nurture and of elementary church life untouched. If an attempt is made to pay attention to these problems, by the ordinary methods, the area affected is immediately contracted: if, on the other hand, as with the work of the Oriental Missionary Society, a bold attempt is made at all costs to reach all of the people by the widest and most systematic tract distribution, the result is inevitably a lack of depth.

It can not be claimed that the Newspaper Method is a complete solution. Not more than one fourth, at most,

of the people can be reached in this way, but it will be far easier to solve the problem of the other three fourths when the one fourth who are intelligent newspaper reading people have been reached.

A Real Solution

It can be claimed without hesitation that this method is a real solution so far as it goes. As stated above, all but one or two of the little "Mura" of Oita Ken have had the gospel seed planted in them. With a proper equipment, the gospel can be similarly "jammed into every corner" of the Empire of Japan. Men can be brought to conversion; witness the list of eighty four people baptized thus far, many of them entirely out of touch with any other Christian agency. Men can be adequately instructed; witness the twelve graduates from the Correspondence Course already gained, in a little over a year since that work was begun. Finally, men can be organized into groups, and these groups can carry on elementary church fellowship and maintain regular Christian worship, without the aid of a resident or even of a frequently visiting preacher; witness the six groups already doing this very thing.

Covering Territory

There are twelve "gun" or counties in Oita Prefecture. One third of these are already supplied with embryo churches through this method. We look forward hopefully to the time, within the next few years, when every "Gun" will have such a congregation. There are 257 "Mura" or townships. We look forward hopefully to the time, certainly in the more distant future, when every one of these little townships will have its tiny Christian congregation. This is not a mere pious wish. There is nothing Utopian about such a hope. It is based upon the obvious fact that the methods which in six years have brought us thus far are bound, under the blessing of God, if earnestly and faithfully persisted in, to carry us further.

Workable Anywhere

This is also the only method thus far known that is workable everywhere. It requires no extraordinary skill to conduct such a work. Not every one, perhaps, would be

equal to the task of preparing the material, but material once prepared would be available for use elsewhere. The remainder of the work is along ordinary business and missionary lines, requiring painstaking faithfulness instead fo brilliancy or special endowment. Any missionary who is capable in the ordinary work can do this as well.

Given only adequate funds, there is no reason why an interest in the Christian religion should not, within ten years from date, be aroused in every hamlet in the land.

CHAPTER IV

THE BIBLE SOCIETIES

I.—THE AMERICAN BIBLE SOCIETY

By K. E. Aurell

Prison Work

In the account of our work for 1916 in the CHRISTIAN MOVEMENT, the note-worthy event of sending Bibles to the prisons in our district was mentioned. It fell to my lot to see that these precious books not only were sent to the prisons but that their distribution among the prisoners was actually accomplished. That called for more thought and work than had been bargained for. A visit to each of the 27 prisons was made in April and May, when it was discovered that the Buddhists, who heretofore have had the inside track, had very cunningly managed to keep a rather firm control over the officers; and also over the religious teaching allowed, and over the reading matter distributed. The prison authorities, both high and low, manifested a sense of obligation to these Buddhist priests who are serving as chaplains in all these prisons. It was clear that these priests wished to prevent our purpose with those Bibles ever being accomplished. I therefore made it my special business to approach the governor of each prison in an earnest and emphatic fashion, urging the absolute importance of God's Word being given to each and all of those unfortunate men in their charge. Thank God, I realized while taking this tour that these visits to the prisons were truly opportune and effective. The following extracts from letters, received by the writer, will show that our object was attained.

Governor's Testimony

A Christian governer of one of the prisons just outside of Tokyo writes: "By this time, criminal inmates in the prisons of all Japan (excepting Korea and Formosa) amount to more than 55,000, and an exceedingly regrettable feature of this situation is the fact that 70% of them are not in there for the first time (a large number have been sentenced to prison life from 3 to 10 times). In view of such facts, the government realizes keenly that moral reform should not be thought of lightly. It is realized that together with a greater stress on chapel instruction the proposition of securing good books for the prisoners to read, regardless of monetary expense is a weighty one. Until last year, though Christian books were not excluded from the libraries, the fact is the prisoners were not allowed to read them. Since then, however, not only has freedom been given to every inmate to read what was already in the libraries, but the authorities have provided a great many more for them to read. The result is, some have already become believers in the Lord, and a comparatively large number have become seekers. What a rejoicing thing that is!"

Bible in Cells

"Especially have we reason to rejoice over the great achievement of the American Bible Society in supplying for each inmate of 27 prisons a copy of the Bible. The government was deeply impressed by this deed and appreciates the gift very much. And practically every body (excepting the priests) in connection with the prisons, whatever their nominal creeds were, respectfully and gratefully welcomed those Books. The impression on all concerned, of the kindness shown the prisoners in this way is very profound. I do not know whether it is a result of this or not, in any case it is an interesting fact, *since then* though not openly, the government has made it a rule to furnish each room and cell with a copy of both the Christian and Buddhist Bible."

In his prison more than 50 prisoners gladly receive Bible instruction from two missionaries. Some of these are

already converted and leading exemplary Christian lives; others are under conviction.

A Christian worker who devotes much time to work in prisons, writes: "We shall never be able to estimate what results will follow from the magnificent thing the American Bible Society did a year ago in giving to 25,000 men in 27 prisons in Japan, a decent readable Bible. The fear was that small badly printed 5-*sen* Bibles would be given for economy's sake but the Society rose to the occasion and put in Bibles done in well printed type. It is known that the Bibles have been practically all distributed and the writer knows personally, that as a result, hundreds of men at least are reading the Books and many are getting a new grip on life thereby.

"The Bible is a messenger which can go into places where people are denied entrance, it can stay with a man when visitors must leave, it can comfort when no human voice is heard. How can they hear without a preacher; and how can even the Bible preach except it be sent?

Under Death Sentence

"Recently a man who had received a death sentence was visited, and when asked how he had come to know anything about God, said he had begun to read the Bible about six months before, when the Bible Society's Bibles had been distributed. If we reckon the value of a man's soul in other terms than in dollars and cents, surely it is worth while to scatter many Bibles, broadcast if you like, that such a one without God, and literally without hope in the world, should emerge from darkness into light."

Sales

Regarding the regular routine work of the Society, despite the fact of a considerable reduction in the force of our colporters, due to the financial stress upon us occasioned by the war, our circulation during the year fell very little short of the preceding year. Total copies circulated were 141,235; consisting of 8913 Bibles, 64898 New Testaments, 67279 Portions, and 145 copies of the Edition for the Blind.

Space will not allow an account of our colporteurs and the many very interesting instances which occured in their work. On the whole we have had a good year. During

1917 this Agency has done a much more satisfactory work for God, because a more spiritual class of workers has been employed. We can truly exclaim: Thank God for last year's work!

It can emphatically be said the opportunity for spreading the word of God in Japan was never better than at present. It seems to me the Lord says to us, "Behold the land is before you, begin to possess." Oh that we were in a position to take advantage of the day of grand opportunity!

II.—THE BRITISH AND FOREIGN BIBLE SOCIETY
THE NATIONAL BIBLE SOCIETY OF SCOTLAND

By F. Parrott

Problems

With praise to God and with grateful thanks to the loyal supporters of His work, we record increase in the volume of work done during 1917. While the appalling events of war have stopped the printing and circulation of God's Word in some lands, we have been enabled to increase and multiply our efforts. Rising cost of all material, due in a large measure to profiteering, as well as the increase of the cost of labour has harrassed and hindered us. Paper for printing has deteriorated in quality as well as increased in price alarmingly. Prices of Scriptures must be raised, to our great regret. At the moment of writing, our New Testament which has been sold for five sen now costs over fifteen for paper alone, and wretchedly inferior paper at that; and the dividends of paper mills, as well as the profits to the middle men, continue to soar. War taxes on our Societies' income precedes the heavy drain of exchange rates. Increased administrative expenditure is augmented by rising prices of all commodities, coupled with deterioration of quality. These facts compel us very reluctantly to increase our prices.

The Revised Japanese Version of the New Testament is on sale; and we hope soon to issue the four Gospels singly in this new text.

Scriptures Printed

New editions printed in 1917 include:

Bibles.	O. T. only.	N. Testaments.	Psalms.	Portions.	Total.
1,5000	2,000	47,000	3,000	260,000	327,000

Scriptures Issued

The Year's issues aggregated 333,479 copies and were in nineteen different languages.

Circulation

Our total circulation was 5,587 Bibles 45,266 New Testaments, 251,137 Portions, a total of 301,990.

During the year, copies of Bibles, Testaments or Portions were sent out gratis to Prisoners of War in Japan, to Seamen, to the Sunday-School Association, to the Salvation Army for inserting in "comfort bags" for indigent poor at Christmastide, to Emigrants to Brazil. Of the last, the Educational Superintendent of the Emigration Company wrote: "During our voyage of 12,000 miles, the recipients of your grant could be heard all over our ship reading aloud the wonderful words the Book contains. I felt very thankful to God for His blessing of this gift. Please to convey to your societies the appreciation of all our ship's company for this help to our spiritual wellbeing."

Colportage

The sales by our colporteurs subsequent to the establishment of the Kobe headquarters in 1904 are, 20,652 Bibles, 286,983 New Testaments, 2,046,960 Portions,—a total of 2,354,595 copies.

During 1917, colporteurs sold 622 Bibles, 18,454 New Testaments, and 211,344 Portions, a total of 230,410 copies, being an increase of some 49,000 odd copies over our last year's record. It is gratifying to see that Colportage accounts for over 76% of the total circulation for the year.

Thirty-seven men worked during the year; and of these twelve continued throughout the entire twelve months.

The colporteur, who obtained the maximum sales,—15,151 Books was Mr. Oni.

Mr. Lawence reports that during the year he worked for some months among Japanese residents in Manchuria where he met with cordial reception and sold some 2,134 Books to all classes of Society. During the other months of the year, he was engaged in visiting the Higher schools in Kyushu, all of which were visited with profitable results. He writes; "Almost invariably, we have been accorded ready sanction for our work. We have found the students most approachable and willing not only to inspect but also to buy Books set before them. They especially like the Japanese-English diglot Testament."

Colporteur Tobiyama reports: "While working in Hoki province for some time I stayed in a certain hotel in one town. From there, I went into the region round about. This enabled me to hold Bible Meetings every night for forty days. To my great joy, God helped me to so speak of the Scriptures that through our Lord Jesus Christ several lads confessed their sins and found their Saviour. One was a heavy drinker and he turned from that habit and became a total abstainer."

Lack of space prevents mention of remarkable records of how the colportage is making known in country hamlets and in districts generally inaccessible to missionary efforts the wonderful message of God's loving tenderness, and the provision He has made that sin may not reign.

III.—THE REVISED VERSION OF THE NEW TESTAMENT IN JAPANESE

Authorized Statement

After many days, much toil and prayer, and heavy expenditure, the New Testament in Japanese in a new version is being circulated. It is too early to forecast whether this generation of Christian Japan will give a larger acceptance to this Revision than English speaking people did to the Revision of the English Bible.

Probably scholars now from forty to fifty years of age who were grounded thoroughly in Chinese classical literature will consider the rendering of sentences far less dignified than they approve of. It has to be conceded that the construction and style are modern and more attractive to the average man.

An immense improvement is the uniformity in the use of Chinese characters. The verdict seems to be quite general that this version is one that is more easily read, and understood than its predecessor. One able critic has written that it stands superior to any Version yet published, and is an important contribution to a better knowledge of the Scriptures in this country.

It has been decided that this first edition now in the hands of the public, is to be a tentative one; and changes, if any, will be carried into a standard publication as early as possible.

Any communications respecting the Revised Version should be sent to the Bible Houses in Kobe or Yokohama.

JAPAN

PART VI

YOUNG PEOPLE'S WORK

Reports of Sunday School, Young Men's and Young Women's Christian Associations and Y. P. S. C. E., and papers on the problems and interests of students.

CHAPTER I

THE NATIONAL SUNDAY SCHOOL ASSOCIATION OF JAPAN

By H. Kawasumi, Secretary

Sunday School work throughout the country is continually improving. At present there are fifty District Associations, six hundred schools, and one hundred thousand pupils connected with the Association. During the year twenty seven teachers' certificates have been issued. Teacher training is emphasized as of great importance. During the summer, at Karuizawa, a Teacher Training Institute was conducted in cooperation with the Sunday School committee of the Conference of Federated Missions. Eighty six students were enrolled. The Tokyo City Institute had an enrollment of seventy.

The Year's Work

In company with Mr. Coleman, Mr. Aoki and Mr. Iwamura, I visited forty six places, either for lectures or to hold institutes and travelled six thousand three hundred miles. The best institutes were those at Matsuyama, Oita, Miyazaki, and Akita. Summer Schools for boys and girls were held in six places, with the following enrollment: Kamakura, 50; Zeze, 50; Osaka, 200; Kanda Misaki Kwaikwan, 27; Tokyo, Ginza, 50; Tokyo, Y.M.C.A, 122.

In November a local convention was held in Yokohama with 180 delegates present from thirteen District Associations.

Merit

At Christmas time special certificates of merit were awarded to 18 teachers who had taught for ten years, to 74 who had taught for five years, to 19 pupils who had attended without an absence for five years, and to 3,602 pupils

who had attended without an absence during the year.

Contributions were received for the support of the Association to the amount of *Yen* 151.28, and for the fund for orphans in Bible Lands, amounting to *Yen* 563.69.

The new Sunday School text books, for the eleven year graded course are now being printed. Their use will begin in September of this year.

CHAPTER II

SUNDAY SCHOOL COMMITTEE OF THE FEDERATED MISSIONS

By David S. Spencer, Chairman

Reorganization In World's Association

The Committee on Sunday Schools appointed by the last Conference of Federated Missions had barely entered upon its work when we were informed by Mr. Frank L. Brown, Secretary World's Sunday School Association, New York, of the change effected in the organization of his Association, by which two bodies, the Foreign Missions Conference and the Sunday School Council of Evangelical Denominations in America, were together to furnish half of the Board of Directors of the World's Sunday School Association, thus bringing the influence of these strong bodies to bear in favor of the great Sunday School movement throughout the world. Our interest in this decision lay partly in the fact that the Conference which adopted this change had recommended that interdenominational Sunday School committees on the foreign field be made directly and truly representative of the Missions. In view of the unique relations existing between the Missions in Japan, as centered in the Conference of Federated Missions, and of these Missions to the several autonomous Japanese Churches, this Commitee felt that the conditions desired by the World's Sunday School Association might be sufficiently met by having missionary representation granted upon the Board of Directors of the National Sunday School Association.

Basis of Representation

Ibuka Proposition

Dr. Ibuka, of the Meiji Gakuin, came forward about this time with a suggestion to the Board of Directors that "five

directors be elected by each of the following bodies, the National S. S. Convention, the Federation of Japanese Churches, and the Federated Missions, and these fifteen to co-opt five others, so as always to be able to include some important workers in case they should be omitted from the other lists." This proposition seemed so eminently fair that it seemed to us that it should secure the approval of all parties concerned.

At the Annual Conference of the representatives of the National Sunday School Association, held in Kobe, the principle of representation by the three bodies named in the Ibuka proposition and asked for by our Committee was approved; but the basis of this representation was so changed as to give the National Association 6 representatives, the Federated Churches 2, and the Federated Missions 2, making ten in all. The Association reserves to itself the right to co-opt as Secretary, Treasurer or advisors such other persons as it may choose. The Conference of Federated Missions will, therefore, be entitled hereafter to choose two members annually of this Board of Directors.

Our Committee nominated to the Executive Committee of the Conference of Federated Missions for appointment the Revs. William Axling and S. J. Umbreit, and they were duly appointed.

Means of Increasing Interest

The interest in Sunday School work in this country needs to be greatly deepened and broadened; and if, in view of this fact, the proportion of representation allowed to the Conference of Federated Churches and the Conference of Federated Missions respectively should seem not to be entirely fair and adequate, let us hope that a more liberal spirit may soon prevail in the management of this most important department of evangelistic effort.

Graded Lessons

As reported last year, a system of Graded Lessons covering 11 years was determined upon by the Interdenominational Lessons Committee, and a sub-committee was

appointed to outline this course and report to the main committee for its final approval. This was in December 1916. The plan was to have the lessons ready for use early in 1918; but delays have occurred in the writing of the course; no meeting of the main committee has yet been held; the printing of the *Yochika* section of these lessons has but just begun. Let us have a little patience with the Committee; it is a new task for them.

The Sunday School public has a right to expect that these lessons shall be the best in the land,—so good in fact that all the Schools will wish to use them. This Committee has therefore urged that proof sheets of the lessons be submitted for inspection and suggestion to experienced Sunday School workers in this field, thus enabling the Committee to avail itself of the best additional talent possible before finally fixing the text of the lessons. We have also asked that instead of depending upon newspaper notices to get the attention of Sunday School workers to these Graded Lessons, the entire constituency be circularized, setting forth the exact nature of the system offered, and inviting heartiest co-operation in introducing them. It will benefit the Assotiation very little indeed to publish lessons unless the schools pretty generally use them; and in order to induce their using them, their superior qualities need to be set forth and exhibited.

National S. S. Secretary

It was learned last summer that the Mission to which Mr. Coleman belongs, and which has loaned him so generously for half-time service to the Sunday School work, had expressed a desire to have all his time at the disposal of the Mission after July of this year. This Committee therefore asked the World's S. S. Association to assume the entire support of Mr. Coleman as its Sunday School Secretary for Japan, and we are gratified to report that this request has been granted, so that Mr. Coleman severs his connection with his Mission, to give his whole time to the Sunday School work, under the World's Association. This generous aid ought to inspire new interest in all our work.

Changes in our Committee

We record with a keen sense our loss and that of her Mission in the translation of Miss M. A. Whitman, after her long and valuable services to this land. The Revs. Dunlop, Hennigar and Olds, having also left Japan for extended absences, it was found desirable to fill the places on our Committee of all four of these workers. In their stead, Miss C. Alward, Miss A. C. Bosanquet, Miss Lavinia Mead, and Mr. Horace E. Coleman were nominated to the Executive Committee and duly appointed to labor with us.

Institutes have been held locally at various centers during the year, but world-war conditions and lack of funds have impeded this work.

Teachers' Institute

A Teachers' Institute was again held at Karuizawa July 24th to August 5th, which 86 delegates attended. This enrollment is slightly less than that of the previous year; but it was felt all round that the grade of work accomplished was even better than that of the year before. A sub-committee, headed by Mr. Coleman had this work in charge, and the housing of the teachers and general order of the Institute was on a more satisfactory basis than in the first attempt. Nevertheless we cannot be satisfied with this movement until we have a building for the S. S. Institute at Karuizawa, and provision for training a larger number of teachers. There are at this point advantages for carrying on this work of instruction which no other place in the Empire can equal.

Building Needed

Practically the same committee has in charge the holding of another Teachers' Institute at Karuizawa this year, from July 23rd to August 2nd. It is hoped that missionary and other workers will contribute in all possible ways to send as many delegates as possible to get the benefits of this excellent experience. A special effort should be made to get self-supporting students from Government schools to enlist in this work.

A one-day S. S. Institute for foreigners was also held at Karuizawa last August, but the attendance was far from

creditable to our large missionary community summering there. Missionaries are not without interest on Sunday School lines, and it is certain that some of them make no small sacrifices to carry it on; but the lack of interest in this nursery of the church shown by a large portion of Christian leaders, both Japanese and foreign, is not easily explained; and until this condition of affairs can be changed for the better, and genuine enthusiasm generally awakened, the Sunday School will continue to be considered, as in many places it now is considered, as a piece of kindergarten work fit only for women and children, and the effort to retain pupils of the teen-age in our schools and churches will continue to meet with defeat. The man who can be satisfied with but 150,000 children in our Sunday Schools out of 7,500,000 in Government schools has pitiably poor vision. With 700,000 new children added yearly to the number to be evangelized, our Sunday Schools must still be written down as a comparative failure. With Buddhist propaganda copying all our Christian Sunday School methods and pushing them successfully, while so large a proportion of Christian workers take no personal and practical interest in Sunday School work, to what conclusions must the on-looking world come? What is needed here is a united "drive" of Sunday School interests along all fronts for the next ten years, at least.

Missionaries And S. S. Work

Out of such a drive would come churches, self-support, and a new consciousness of strength to all Christian forces. This Committtee appeals to the Federated Conference to give greater attention to the Sunday School interests; to the respective Missions to put more money into buildings and teachers for the Sunday School work; to individual missionaries to organize and personally supervise more Sunday Schools; and to the National S. S. Association to extend its vision, to offer the largest liberality in co-operation, and to devote its great energies to thoroughly constructive work for the Sunday Schools of this whole land.

Our Appeal

CHAPTER III

SUNDAY SCHOOL STANDARDS FOR JAPAN

By H. E. Coleman, S. S. Specialist for Japan

During the last year our Sunday School workers have been considering a standard for Sunday Schools that was proposed at the Convention at Kobe last year, and at the meeting of the Directors in March the standard for the Church Sunday School was adopted.

Adapted Standards

It is evident however, that one standard for all the Sunday Schools in Japan will not be suitable, so we have made out an adaptation of the standard suited to the Kogisho Sunday School, to the School conducted at the Preaching place where there is a resident worker or workers. Then there is the One-room, or home Sunday School, and five points are suggested as important before considering such children's meetings as Sunday Schools.

We hear a great deal these days about efficiency, and in the Sunday School work we ought to be working for efficiency; but to be efficient we must have some idea of what we are to accomplish. Efficiency means *standards*,- therefore this new standard.

There are various uses of the word standard in the Sunday School, such as standard for the Honor Roll, a standard for Teacher Training, a standard for organized classes &c. and these are all important, but the present use of the standard is a standard for the general organization and conduct of the Sunday School.

District Convention Reports

At the district conventions the standards will make a basis for the reports. It would be a fine thing to hear from each (Bukai) Branch Association how many of the schools had increased their efficiency in the

year till they were a real standard school; or how many had advanced from 50 percent of the standard to 75 percent; or how many had fulfilled the Kogisho standard, and had started to work toward the Church School standard. Then if banners or certificates are issued they will be encouraged, and a spirit of rivalry will grow up that will count for better schools.

We hear a great deal of the difficulty in our work on account of the frequent change of teachers and officers, and this is real. One advantage of having a standard therefore, (supposing a nice copy is printed and placed on the wall before the school) is that it is always before the school, and when a new officer comes in he can see at once the goal toward which the school is working. Teachers too can see easily and take up their part in trying to reach that standard.

High Standard Necessary

What we have in mind for a standard is that it should be so high that it will not be fully attained at once by all the schools, and at the same time it should not be impossible for most of the schools; and we believe that the present standard is not impossible for real church schools, even if they have no more than ninety pupils. It seemed to us better to make the standard as high as possible, so it would be of educational value in showing the schools for what they should be working; and then recognize a school as a "good" school when it attained 70 percent, and to call it a "standard" school when it reached over 90 percent; and even those schools which in the beginning cannot reach more than 50 percent may be recognized as "hopeful" schools.

Modern ideals have come to require certain lines of effort or certain things in the organization of the church school, and these have determined the ten main points which make up the standard.

Organization

1. Under organization there is only one point added to what is generally expected, that of director of instruction. This may be filled by the pastor if there is no one else, but

every School ought to have some one giving special attention to the teaching.

Extension

2. Every school should, of course, seek to exend its influence and work into the community as far as possible, and should work definitely to build up its numbers, so there is the need for points under extension. The Cradle roll may be taken care of by the wife of the pastor, as she is naturally visiting the families of the Christians. The Home department is intended to provide Bible Study in the homes for those who cannot attend the School. Pamphlets will be issued on these lines of work.

Grading

3. The four points here simply show definitely what is expected of a school that is properly organized and graded.

Educational Evangelism

4. Every one believes that the work of the Sunday School is to make Christians. The idea in Educational Evangelism is that the whole course of teaching should be so directed and organized in the hands of the teacher as to lead the pupils to become Christians; and then of course special opportunities may given to them to make their public confession.

Organization of Classes

5. Not much has been done in the organization of classes in Japan, and we may not be able to accomplish proportionately as much in Japan as has been done in the U. S., and yet this seems the best way of developing intelligent activity on the part of the members of the School for building up the School. The National Sunday School Association has published a pamphlet on the Adult Department and will soon publish plans for the Intermediate Department, including a definite program of activities.

Teacher Training

6. Teacher Training is one of the chief foundation stones in successful Sunday School work, and therefore one of the most important points in the Standard. This standard shows four different ways

in which this teacher training may be carried on, and for the present any one way carried out wins ten points.

Workers' Conference

7. Every school has its own problems and no officer or teacher ever learns it all. Therefore besides the regular course of study in the training class there is the need of the teachers meeting monthly to study special problems, and to plan for special days or occasions.

Special Instruction

8. (1) Missionary activity is the very life of the church, and even in the younger grades it is not too early to teach about the missionary activity of the church in history, and this should be continued to the end of the course. This has been neglected in Japan, but it is a great mistake to allow Christians to grow up with the idea that Christianity is for themselves alone, and now is not too early to begin to lay emphasis here.

(2) Temperance teaching has been considered such an integral part of the Christian message that it has had a place in the American Standard, and we need it in Japan now as much as anywhere.

(3) Social Service is coming to be considered as the expressional side of our teaching process, and we cannot consider our Sunday School work a success until fruits are shown in the conduct and service of our pupils. Instruction should not only be given, but real service should be required in the roll of honor Standard.

Finance

9. Training in giving is one of the important phases of the Christian life and it has been too much neglected in our work, but now even our smallest schools take offerings weekly. Every occasion of giving by the school should be made use of as an opportunity to teach the school about that particular need, so that the pupil will grow up in habits of intelligent giving. One offering each year to the National Sunday School Association seems no more than every school should do toward promoting the general Sunday School work of the Empire.

Preaching Place

The Preaching Place Sunday School Standard is made up by simply selecting from the real Sunday School Standard those points that it seems wise to require of these Sunday Schools. The ten points have been kept so that when the place grows to be a real church the Sunday School can gradually take over such points as they are able to fulfil, until they reach the efficient standard of the real School.

The One Room School

The five points that are required of the One room Sunday school are:

(1) A School room and record of attendance.
(2) A regular lesson course in use.
(3) An opening service with a real program of worship.
(4) A weekly offering.
(5) The observance of Christmas and Easter with suitable programs.

CHAPTER IV

THE JAPAN UNION OF CHRISTIAN ENDEAVOR

By J. H. Pettee

Continued Growth

A year ago we were able to report a phenomenal advance in the society's work, viz. the organization of 110 new societies during the preceding twelve months. This was a record gain. The figures for the year now under review while falling short of that high standard make the second best showing in the history of the organization. Fifty-five new societies are reported, of which forty-five are senior and ten junior ones. Excluding fifteen old societies which are either dead or dormant, the total enrollment at present is 262 societies, of which 202 are senior and 60 are junior organizations. They have a total membership of about 6,200, are affiliated with twelve denominations and are acattered all over the Empire from Hokkaido to Formosa.

Officers and Work

The headquarters of the Union are at 12 Honmura cho, Azabu, Tokyo and the officers are Rev. J. H. Pettee, president; Rev. Messrs. K. Ishizaka and T. Makino, vice-presidents; Mr. T. Sawaya, general secretary; and Mr. E Yotsuya, treasurer. Touring among the churches has been extensively carried on during the past year, nearly all sections of the Empire having been visited. The Union publishes a bilingual monthly magazine *Kwas-sekai* (Endeavor World) price 80 *sen*, which aims increasingly to be an interdenominational organ of the lay element in the churches.

Its Silver Anniversary

The society's annual convention for 1917, its twenty-fifth, was held during Easter holidays in the Baptist Tabernacle, Misaki cho, Tokyo and was a record breaker in several particulars. The leading speaker aside from the officers of the Japan Union were Col. G. Yamamuro, S. A., Dr. T. Harada, president of Doshisha University, seventy-four years young Baron I. Morimura, Rev. E. W. Thwing of Peking, Mr. S. Iwamura, and that prince of story tellers Takehito Kurushima. This year's convention is held in Sendai, June first to third.

Support and Prospects

The society continues to receive an annual grant-in-aid of one thousand dollars from The World's Christian Endeavor Union whose headquarters are in Boston, Mass. while the collections in Japan for the year ending March 31, 1918 will total nearly seven hundred *yen.*

In these days when such words as loyalty, efficiency, democracy and internationalism are the watchwords that lead to great deeds all over the world, an organization like Christian Endeavor that empasizes these principles in the Christian training of young people surely has an important mission in the churches. Japanese leaders increasingly recognize this truth and are acting upon it.

CHAPTER V

THE JAPANESE YOUNG MEN'S CHRISTIAN ASSOCIATIONS

By G. M. Fisher

General Growth

The city Associations almost without exception have made considerable advances. Tokyo's gymnasium was opened in October and has attracted an increasing stream of men and boys. The records show that while only 241 men used the physical department in October, the number rose to 702 in December and 1,200 in February. The expense of heating the swimming pool and maintaining the gymnasium and enlarged auditorium, in addition to the employment of new secretaries in other departments, has swelled the annual budget from Yen 9,000 to Yen 24,000, but by dint of extraordinary efforts the year 1917 was closed almost without deficit, and there is every prospect that the current expenses will be met month by month throughout 1918. This has only been made possible by the enlarged membership, which has jumped from 1,000 to 1,700, and the generous cooperation of business men and firms who have taken out memberships for groups of employees.

Tokyo's enlarged auditorium and social rooms have been frequently used for concerts, socials, and entertainments. Kyoto and Kobe Associations have likewise attracted thousands of young men to first-class entertainments, thus competing with the demoralizing movies and other resorts. The Lecture Bureau of the National Committee has provided films and entertainments for various cities. The total number attracted to these entertainments last year was 87,000, among whom were 23,000 employees of the Mitsu Bishi dockyards at Nagasaki.

The activities at Yokohama have fairly overflowed the new building within a year. The membership is 1320, being exceeded only by Tokyo and Osaka. In the physical department the foreign business men's class became so popular that the lists had to be closed. The enrollments in the departments at the end of the year were: 229 for the physical; 390 for the educational; and 128 for Bible-study.

Seoul Central Association has been strengthened by the administration of Mr. Yun Chi Ho, who during his short term as general secretary has effected long-desired reforms. The boy's department has been busy with its membership of 500. The Japanese Association at Seoul still suffers for lack of its long-hoped for building. The work among railway men has received new impetus since the transfer of the Korean Railway to the South Manchurian System, for the new division superintendent has emphatically declared himself in favor of leaving the work a volunteer organization under the supervision of Mr. Niwa, the Y. M. C. A. secretary for Korea.

Educational Department

Osaka still holds the palm for educational enrollement with 2,944 for the year, but Kobe is rapidly gaining, having enrolled 2,262 last year, a gain of 1,400 within two years. The chief reason is that the Kobe secretaries have analyzed the needs of their field and have arranged courses to meet them. Liberal advertising and faithful instructors, together with a spirit of Christian friendliness, have all combined to build up the department. Beginning at six in the morning with a class in abacus, the building is humming with young men until nine every evening. The commercial day school, started a year ago, has fully justified itself. The boys have made phenomenal progress, notably in English.

Various Religious Efforts

The chapel services of Osaka and Kobe evening schools have brought together each week audiences of several hundred eager men. Probably all the churches of the city combined do not gather at their Sunday services so many young men. One advantage of such religious

instruction is that the men are not transients, but stay by for months and years and thus are prepared to make an intelligent decision for the Christian life. Equally fruitful are the Bible groups formed by the various Associations, not only in the cities, but in the various schools all over the country. In Osaka these groups are called "Inner Circles" and an earnest effort is made to unite the members in permanent friendship and to lead every man into the Christian life; the aim has been so far realized that in the original inner circle sixteen men have united with the church since it began four years ago. In Sendai, Dr. Sasao's Bible circle at the Association hostel has every year sent several men into the church. At Waseda University Association hostel twelve men out of less than thirty residents received baptism largely through the faithful efforts of a resident pastor. At Tokyo Higher Normal School a class in the study of Fosdick's "Manhood of the Master" averaged thirty-five for the first term and fifty-seven for the second. Two Chicago University graduates, teachers of English in Government schools, have each conducted Bible classes attended by fifty or sixty men a week. Kobe Association has drawn in the city pastors more closely by electing two of them honorary directors and by setting aside a room for the ministers' association.

The Day of Prayer for the Students of the World was observed with fervor on February 24th. By such means the consciences of Japanese students are being quickened and their sympathy aroused for the students of the lands most deeply affected by the war. At the various district conferences the ministry and the secretaryship have been especially presented to students.

The Deputation to France

The sending of General Hibiki, Secretary Yamamoto, and Messrs. Masutomi and Suga to the Allied Armies in France is insignificant in itself, but it has given the Japanese people, especially Christians, an opportunity to do something directly for the soldiers at the front and has expanded their provincial attitude toward the war. On the other hand, the Deputation, even before reaching the

battle front, has done not a little to warm the hearts of Americans toward Japan and has emphasized the obligation of westerners to do more than ever before to insure the Christianization of Japan.

Tokyo Imperial University Association

The program outlined by this Association for the year would do credit to a veteran Association in England or America, and it is being carried out. English and Japanese Bible classes, lectures by university professors, good concerts at low rates, evangelistic and devotional meetings, receptions for Chinese, Filipino, and Korean students, and for people in the neighborhood of its building, the opening of a medical dispensary, and the maintenance of its dormitories and physical department indicate how vigorously the work is being carried on. The most interesting development of the year has been the launching of the medical dispensary which during its first five months of operation has treated 376 different outpatients, most of whom were students. An offshoot is a branch dispensary for the treatment of women and children in Honjo, one of the poorest districts of the capital. It is hoped to conduct a creche there also. The physicians in charge of both these enterprises are Christian university graduates. The general secretary, Mr. Fujita, in April visited all the Koto Gakko in order to become personally acquainted with the students who will soon enter the universities.

Reinforcements

The securing of Professor S. Saito as national field secretary and the transfer of Mr. Phelps from Kyoto to the National Committee have for the first time in years made possible the systematic visitation of nearly all the Associations. One of the important services rendered by them has been in connection with the campaign to raise *Yen* 250,000 for Osaka's building. The cooperation of scores of men in Osaka bids fair to carry the campaign to victory. Mr. B. Takiura, a graduate of Kyoto University, has been sent by the National Committee as student department secretary in Kyoto, and several other university graduates have become assistant secretaries in Kyoto and Osaka.

Mr. and Mrs. Hudson have come out to work in Dairen, at least during the war.

New Buildings

Only two buildings have been completed during the year, one the national headquarters, the other a foreign cottage at the Gotemba Conference Plant. The national building has greatly facilitated the work and has provided convenient offices for several other organizations. The conference plant was in constant use last summer, having accommodated 921 persons. The largest gatherings were the young men's conference, the assembly of Nihon Kirisuto Kyokai, and the conference which marked the conclusion of the United Evangelistic Campaign. Warm approval has been expressed by Japanese parents for the proposed dormitory-camp intended for boys in their teens, but so far only *Yen* 1,000 of the *Yen* 4,500 required has been pledged.

Some Statistics

There are eleven regular city Associations having a total of 8,425 members, and eighty student and unequipped town Associations with about 3 000 members. The secretarial force numbers 55 Japanese and Korean, and 19 American and British. The annual budgets of the Associations and of the National Committee amount to *Yen* 160,000, nearly all of which is raised in Japan. It must be recorded, however, that four of the Associations closed last year with deficits amounting in all to *Yen* 2,130. Educational classes enrolled 8,824, and Bible groups 3,500 men.

CHAPTER VI

CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION OF TOKYO

By L. C. Wilson

Students

Twelve months ago there were some 2,500 students in Tokyo as compared with 5,000 at the present time. Last fall they rushed over by the hundreds. Continued unsettled conditions in China and favourable exchange are given as reasons for this great influx of students. It has meant greater opportunities and responsibilities for the Christian forces at work among Chinese students studying in Japan.

Far Eastern Olympics

Last May about 100 Chinese athletes entered the Far Eastern Olympics which were held in Tokyo. While they did not win first place yet they gave a good account of themselves. All of the athletes were accommodated in the hostel of the Chinese Association. One of the Chinese Churches held a special service and reception for them and presented each with a copy of the New Testament.

In our Educational Department we have more classes than for some years past. Some 250 students have been enrolled regularly in English, Japanese, science and mathematics classes. Our membership has likewise been larger than for some time previous. More than 400 students have been regular members of the Association.

Dormitory

During the fall our dormitory was closed for a short period and the rules for its government were changed. A new group of students was secured, all of whom were fresh from China. According to the new rules every

occupant of the dormitory is required to attend the Bible classes as well as the Sunday evening religious service. This they are doing gladly and cheerfully. Bible classes are a regular part of our school's curriculum, and the students accept this fact with enthusiasm. There are also other Bible classes attended by Association members and non-members who do not live in the hostel and who are not students in the day school.

Sunday Meetings

Our Sunday evening religious meetings are intended to present Christianity in its practical aspect. Such topics as social purity, industrial conditions, housing problems, gambling, dishonesty, intemperance, the place of women, and similar subjects are presented by specialists along these lines. These meetings are all well attended and the speakers are often detained to answer the questions of interested enquirers.

Church Work

The work of the Methodist and C.M.S. Churches for Chinese students has gone along with progress and increasing success. During the Christmas holidays Pastor Ting Li Mei, the "Moody of China," was the guest of the Chinese Association and conducted religious services daily in the Association and spoke several times in the two Churches. While in Tokyo he baptized twelve or thirteen Chinese students. The Association has rejoiced to notice that many of its members have passed from a passive interest in Christianity to a more active interest, and some have openly confessed Jesus Christ as Saviour. The spirit of enquiry after Christian truth is everywhere evident. The number of Bible classes and other religious meetings which it is possible to hold is limited only by the number of workers who are available to conduct such activities.

CHAPTER VII

TOKYO KOREAN YOUNG MEN'S CHRISTIAN ASSOCIATION

Importance

The importance of the work of the Korean Union Church and the Korean Y.M.C.A. in Tokyo is suggested by these facts: Although there are only 550 Korean students in the city, they represent every part of Korea and are destined to be men of influence upon their return. At a recent Sunday morning service, attended by ninety Christian Koreans, the preacher, a missionary from Seoul, asked how many had been converted since coming to Tokyo, and to his surprise, twenty-two raised their hands. Furthermore, out of the same ninety, only forty-five had come from Christian schools in Korea, the remaining fifty-five having come from Government schools.

Activities

Both the Church and the Association are fortunate in having excellent men in charge. For the past year, Mr. N. K. Paik, a graduate of Meiji Gakuin and Waseda, has been general secretary and his assistant has been a Waseda university student. The membership has been raised from 125 to 150, and the receipts from membership fees and dormitories were *yen* 500. The monthly lectures and religious addresses have been attended by an average of 63 men. Among the speakers were Professor Yoshino of the Imperial University, Bishop Cecil, Dr. Nitobe, and Dr. Ibuka. The athletic meet was attended by 400 men and aroused tremendous enthusiasm. Baseball and tennis have been kept up throughout the season. The importance of social life for men away from home needs no emphasis: Twelve socials were attended by 615 men. Forty-two students were aided to secure work.

CHAPTER VIII

ATHLETICS—THE FAR EASTERN CHAMPIONSHIP GAMES

By Franklin H. Brown, Secretary

Wide Interest

The growth of interest in competitive athletics in the Orient since the organization of the Far Eastern Athletic Association at Manila in 1912 has been remarkable. The first of these international meetings was held at Manila in 1913, the second at Shanghai in 1915, and the third at Tokyo this year; and each time the home athletes have succeeded in annexing the largest total of points. The natural advantage enjoyed by the home teams is partially eliminated by restricting the number of athletes each country may enter in the various contests. Competitive athletics had been well organized in the Philippines before either China or Japan showed real interest in more than three or four sports, but as the latter countries in turn took the part of host for the big meet, interest in all around athletics became truly national, which resulted in each succeeding set of games being more representative and successful than those preceding. The high mark set at Tokyo will doubtless be eclipsed by the next meeting which comes at Manila in 1919. With the restoration of world peace and normal conditions the sphere of influence of the Far Eastern Athletic Association will be greatly widened, and we will see Siam, Malaya, Java, Burma and possibly India taking an active part in this organization which has for its already partially accomplished object the raising of the standard of physical efficiency of the peoples of Asia, a by-product of no mean value being better understanding and more friendly international rela-

tionships. Much of the success has been due to the type of men who have taken up the burden of organization and promotion—the officers and committee-men, who in each country have been men of the highest character, ability and position.

The Opening

To accommodate the Third Far Eastern Championship Games attractive athletic fields had been constructed on the shore of Tokyo Bay, and the afternoon of May 8th found every thing in readiness for the big meet. From the center of the field floated the Stars and Stripes, the five barred emblem of the Chinese Republic, and the Flag of the Rising Sun, while the vigorous sea breezes whistled tunes through the numberless smaller flags decorating the grandstands. The ceremonies opened with a parade of the athletes which provided the biggest thrill of the five days' program. Headed by a military band and the president and vice-presidents of the organization, one hundred Filipinos, ninety Chinese and one hundred forty sons of Nippon formed a solid phalanx before the main grandstand. After short welcoming speeches by Marquis Okuma, ex-Premier and Hon. President of the F.E.A.A., and by Prof. Kano, the President, to which responses were made by Hon. Manuel Earnshaw and Chang Po Ling for the Philippines and China, the athletes marched off the field, the announcer appeared with his megaphone, and the Games were on. From that time until the close of the program on Saturday night the interest of the attending crowds never lagged, being well distributed among the various enclosures for track and field sports, ball games, tennis and swimming; and despite unusually cold weather, a young hurricane and several showers, the attendance averaged 12,000 a day. This attendance was drawn from all classes of society—from every boy who could scare up his thirty *sen* for standing room only to several young princes who occupied a royal pavilion and seemed to take a genuine boyish interest in everything. Viscount Motono, Minister of Foreign Affairs, accompanied by the Viscountess and their son, were also appreciative spectators.

Japan's Victory

Japan's overwhelming victory in swimming was the largest single factor in her winning the championship of the Games as a whole, although base ball and tennis made a sizable contribution. The tennis tournament provided some interesting matches, especially between the Japanese and Filipinos, but it was only to be expected that with the stellar Kumagae in the lists Japanese would win both singles and doubles. Japan possessed the best balanced team of runners, even when making allowance for her wretched hurdling, but the only bright spot for her in field athletics came with the winning of the javelin throw. The two all around contests, pentathlon and decathlon, were won by Japanese because their superiority in running more than made up for comparative weakness in the field events. Aside from winning the base ball championship Japan played no prominent part in the team games.

New Athletic

Until very recently, with the exception of base ball, all of Japan's athletic endeavors have been along the line of individual contests, but basket ball, volley ball and soccer seem destined soon to take their place in the recreational life of the people. Lack of skill in the field events is due to lack of expert coaching. Compared with the Philippines or China there are not many foreign teachers in Japan, and among them are few who are skilled in these branches of sport. Until recent years neither Chinese nor Filipinos have had any real national sports, so that when western education was transplanted to these countries it was quite natural that most of the western sports should also be adopted. On the contrary, Japan has long had her own sports of jiu jitsu, fencing, archery, sumo (Japanese wrestling) and swimming, and consequently the more western type of competitive athletics have not so speedily won their way, base ball and tennis being the prominent exceptions. Most of Japan's progress in track and field sports has come since 1912.

The Marathon

Soon after the revival of the Olympic Games, however, the Marathon run captured the imagination of the Japanese youth, and the long distance runs have been the most popular events on the athletic programs. In a meet last year, preparatory to the Far Eastern Championships, eight hundred athletes took part, and of this number three hundred started in the ten mile modified Marathon while five men entered the high jump! The reverse tendency holds in the Philippines.

The above general summary is mainly for the purpose of showing that although physical education has made rapid strides in these Far Eastern countries there is still a lack of proper balance, and that none of the countries possesses a monopoly of athletic skill.

Good Records

It was expected that all previous Far Eastern track and field records would be broken, and the fact that about half of them withstood the attacks of the athletes was entirely due to the raw, windy weather that prevailed. These records will not bear comparison with the best in the west, but when one considers the length of time that this type of athletics has been in vogue in the Orient there is no apology needed.

Sportsmanship and Fellowship

The contests were especially enjoyable because of the fine spirit of sportsmanship that was continually evident. From the standpoint of the visiting delegates, officials and athletes, the enjoyment of the whole affair was materially augmented by several social functions. All delegates and officials were entertained in turn at a dinner with the Far Eastern Contest Committee, by Viscount Motono at the Bureau of Foreign Affairs, and by the Tokyo Chamber of Commerce. The athletes also were included in a garden party given by Marquis Okuma and entertainment and dinner by the Far Eastern Students' Association; while the Imperial Household Department opened to the visitors Imperial Gardens of the Shinjiku detached palace. With such gracious hospitality and the general atmosphere of good fellowship which prevailed, no amount of inclement weather could prevent the Third Far Eastern Championship Games from being an unqualified success.

CHAPTER IX

SOME PROBLEMS OF JAPANESE BOY STUDENTS

By B. F. Shively

Studied in Groups

In dealing with this subject one of the first things to be settled is whether we are to think of the multitudes of students of Japan as a whole, or whether we are to think of them in groups, or whether we are to think of them singly. Obviously a paper of the length this one must of necessity be, can not attempt a study of many individual students. The individual approach will be of great value to the Christian worker when he comes to deal directly with the student. Here at most, we can attempt to do no more than to define certain groups and to formulate a few of the problems which, either consciously or unconsciously, are of vital concern to them.

A number of different groupings suggest themselves at once. The basis of division might well be in the degree of advancement from the lower to the higher grades. Here the problems would differ largely on point of intelligence or understanding. But as we are here concerned with the rather advanced students there seems to be a serious defect in this grouping.

We might divide on the basis of religion. There are Buddhist schools and Christian schools, and schools that are not of the religious type. Such a study would be interesting and instructive. The difference in the number of quests, their character, and the grip they have on the students would be at once surprising and enlightening.

Government or Private Schools

One more possible grouping which commends itself is on the basis of private and government schools. There is clearly a wide difference of outlook before the students of these two classes of schools which, to a large extent, determines what their problems are. The students of the government schools are in the system. They are in the line of advance and promotion which leads to the end of Japanese education, namely, some form of government service. This is the promising outlook for the successful student. His chief, immediate, ever-present problem is how to pass his examinations. But we will return to this problem later on.

Students of private schools, on the other hand, are outside the pale. They must largely remain outside or else conform to the traditional regulations and demands of the Imperial machinery. Many of them are unwilling to do this. It is at once an advantage and a sacrifice. Anyhow, the masses of the students of non-government schools realize that the way is barred to them. The thoughtful student is at once confronted with the problem of adjusting his life and purpose to that of his country. Again we must ask to revert to this problem later on.

Present Grouping

Another suggestive grouping and the one which will serve best as the point of departure in our study is that of the relative seriousness and thoughtfulness of the student about life and its meanings. Recently, in conference with two of the leading Christian Japanese workers among students of the country, the following classification took shape in our thinking:

1. The masses of students who are apparently not concerned with spiritual things.

2. A much smaller class who have a half interest in something beyond an education.

3. A still much smaller class who sense a deeper and more ultimate meaning to life, and who are determined to go to the heart of things and to find out what it is.

Of the first group, many develop into leaders and give themselves freely to working out the destinies of their country as it is given them to see it.

Philosophy

The half interest of the second group proves to be rather short lived. Philosophy is the natural course for them to pursue, and unfortunately, the popular philosophies in Japan are not of the type that lead the student to spiritual issues. Soon the student is steeped in materialism and agnosticism. To find the way out requires the help of a competent guide. We commend this group most earnestly to those who are capable in this important field of service.

The More Serious

Coming to the third group we have a more accessible class of students and one which promises large results from careful planning. It is here that this study must concentrate. These students are to be found in almost any school in the Empire for the higher grades. Some of them come to us in the hope of finding help. No doubt some of them get help. Why not all?

Examinations

There is one serious problem mentioned above which is almost universal among students. It is the problem of examinations. If any one should think it strange that this should be mentioned among the serious problems of the Japanese student let him examine the physical, mental, and spiritual wreckage of youth strewn along the pathways to Imperial education and be convinced. We need to remember that the competitive entrance examinations are a matter of life and death to thousands of students every year. They exist down as low in the scale as the Primary schools attached to the Normal schools. From that on through the Universities there is no end to this harrassing problem. It is so realistic and determining in the life of the student that instead of studying to prepare for life he is forced to prepare to pass examinations. And I am told on good authority that there is an appalling break between the content of such education and life, the life

into which the students go to take their places as members of the community.

Morals

The other problems which I shall mention have their origin in a common source. I refer to the unsatisfactory code of morals and ethics taught in the Grammar and Middle schools of the country. Most of the westerners in Japan know something of what it is. Perhaps we know still better what it is not. This is what the Japanese themselves say about it. In an article in The Japan Advertiser of Feb. 15th last, S. Washio, Ph. D., in commenting on the deficiencies of Japanese education and especially the moral education, says, "No Ethical Principle save that of Loyalty to the Emperor is permitted to be taught to the students of the Grammar and the Middle School grades". In the December number of The Japan Magazine Professor Akira Hayami of the First Higher School of Tokyo has a suggestive article on "Disregard for Honesty, a Grave Japanese Defect". In this article Professor Hayami says, "The reason why sense of responsibility for obligations has not been more quickened by education is that our training is too much occupied with such questions as Loyalty and Filial Piety". From his investigations of 70,000 children of Grammar School grade Prof. Hayami finds that Loyalty and Filial Piety stand high in the regard of the children, while "not one had any reference to the wrong of disregarding responsibilities". Professor Nitobe and other leading educationalists have expressed similar opinions regarding this subject.

The subject of Morals and Ethics is so very vital to the life of any people that it should be one of the most important factors in the molding of the life and character of the students.

Unsatisfactory Subject

A frank talk with almost any student on this subject will show that he has no confidence in it. If he trusts you he will tell you that it is the subject he most dislikes. His reasons are that it is only a form without any life. He will tell you that his teacher has no faith in it and teaches it

because it is a part of the prescribed curriculum. He studies it for the same reason, his only aim being to pass a satisfactory examination.

Text-books

About a year ago the writer made a rather careful study of the contents of the Shushin text-books of the Middle Schools. Up to that time I had heard of the naive belief among the common people that there were Humans and Super-humans living here together as Ruler and Ruled, but I never expected to find it in print in a modern book. Some of the texts examined were written within five years. What was my surprise to find that the idea of god (kami) blood and human blood was the point of departure and the basis of the entire system of teaching. The country with its people exists because of the Imperial will. The subject, whether he be scholar, tradesman, craftsman or farmer, should have a single aim, namely, the accomplishment of the Imperial purpose. Personality has worth, as it can contribute to this end. The motive in life is this and this alone.

Is it any wonder that the serious-minded, purposeful student who glimpses something beyond this narrow horizon should be puzzled to know how he can adjust himself with his purposes to the life in which he is called upon to live? The great problem of life is, after all, one of adaptation. The two-fold aspect of it is how to adapt oneself to one's surroundings, and how to adapt one's surroundings to one's ideals. This is the sum total of the problems of the Japanese student who senses a deeper and more ultimate meaning to life, and who is determined to go to the heart of things and to find out what it is.

How to Succeed

One aspect of the problem is how to succeed in life. There is among Japanese students a universal ambition to become famous. It comes as a shock to the westerner when he first hears every student he meets planning to become famous. The roots of such a racial desire are deep and the ambition commendable within bounds but it becomes dangerous if allowed to degenerate into an unholy passion for what men call success. The get-rich-quick ambition

is seething in the breast of thousands of Japanese students to-day. To become narikin and to live in luxury is their dream of dreams.

Against this tendency the serious student rebels. The struggle is on and it is not easy to stand against the rising tide. From his moral and ethical instruction received in school he knows of no power outside of self to help him to stand firm. Wise counsel from a Christian friend would probably save him to the highest service of both his country and the world.

A Graver Problem

A grave and most difficult problem to deal with is the sex problem. To many students it is not a problem but a matter of course. But to the student who is concerned about character it is a troublesome problem. Here, again, the student has to call on his own powers to help him. He doesn't have even the example of his teachers as a guide. To follow them would be of no avail.

Recently, the dean of students of one of the leading highest government schools of the country raised the question as to how the students might be led to take higher ground as regards this problem. When it was suggested to him that the first step might well be to get the professors to lead off, he said that could not be done as it was the prerogative of the professor in Japan to be as immoral as he chose to be. The situation is made worse by the accumulation in the educational centers of agencies whose purpose it is to draw the students into evil ways.

An Opportunity

It is high time the Christian Church should deal in a large way with these unparalleled opportunities. The Young Men's Christian Association and a few churches have made a beginning. There must be institutions planted in these centers with adequate programs of work to meet the needs of the student classes. Committees should first study the problems of the students and the plan to deal with them. Lectures on the problems of life and its meaning would be of great value in such a community.

Dreamers

There is another problem that I would like to say something about, but it is hard to define. There is a peculiar type of student who goes about dreaming with his hands tucked in his sleeves and frequently with his darling hair draped over his shoulders. He wishes to be known as an idealist or something of that type. In my better moments I really believe most of these men want to make a contribution to the world. Dreamers who dream dreams and see visions are among the worlds greatest needs to-day. These men need wise counsel. Most of them perhaps need to be told that they have missed their calling. There are practical men among them who have mistaken their vocation. A jolt may be necessary to make them realize it. If so, administer the jolt and trust to the future. If half of them can be redeemed to society and the other half given a clear field in which their dreams can develop unhampered, the world will be made richer and the by-ways of Japan more beautiful.

The Christian forces may well stand appalled before the responsibility of guiding the tremendous young life of Japan. One thing is as sure as life itself. It is that guidance is above all things the crying need of the hour. Let us pray that the wisdom of God may be vouchsafed unto us as we attempt the task.

CHAPTER X

SOME PROBLEMS OF HIGH SCHOOL GIRLS IN JAPAN

By Miss Charlotte B. De Forest

The Japanese high school girl shares with her adolescent sisters in all lands the struggling hopes and ambitions, the intensities of feeling, the growing pains of soul that characterize healthy youth. There are, however, certain conditions in her bringing-up and environment that give a special quality to the experiences of her unfolding womanhood. The main problems facing her, as seen in my limited experience, may be grouped under the three heads of vocational, religious, and social.

The Vocational Problem

The vocational problem is relatively new to the Japanese girl. It did not use to be a question whether she was to be married soon or not, sewing and housekeeping were the inevitable preparation for the work of the future wife. Now, though the expectation of marriage is hardly less universal than before, with the rising standard of education for women its consummation is not so imminent, and a conception of more general fitness for matrimony than of mere housewifery is gaining ground and admitting of many new forms of training for young women. The girl of sixteen or seventeen, nearing the end of her high school course, has open to her, subject to family approval, a wealth of vocational opportunities unknown to the generation of her mother. If of a bright, alert mind, her teacher may encourage her to take examinations for some normal work: besides the two higher normal schools, there are schools offering to high school graduates normal courses in art, music, English, domestic science, literature,

gymnastics, and commerce, besides kindergarten and Bible training schools. The medical school for women has recently secured government recognition, and offers a four-year course to candidates for a medical license.

Openings

If the girl prefers immediate self-support to a period of study after graduation, there are openings in post-offices, and railroad and telephone offices, where many young women are employed. If she has a knowledge of English and lives in a port city, positions as clerk, business assistant or typewriter can often be gotten after a brief period of special training. Increasingly are people saying, "I want my daughter to have some means of livelihood. Though she has no need now of making her own way in the world, one cannot tell what changes life may bring." Thus in the educational world emphasis is being laid on lines of study that provide a special training or lead to a certificate of efficiency in some one branch, and a student will take a primary teacher's certificate or a course in a commercial school even without an immediate intention of using it for purposes of livelihood.

Interruptions

The freedom of choice in her future work, however, is not yet hers in full measure. A conservative relative may block her path by harking back to the *onna daigaku* (the ancient "Great Learning for Women") or a training fairly begun may be interrupted, regardless of the individual's disappointment, by the parents' acceptance for her of some seemingly specially propitious proposal of marriage. And here is revealed at once what is one of the chief points of struggle in the life of the young people of Japan—the question of finding the balance between the individualism that has surged in from the West upon this generation, and the inherited and forceful doctrine of family control.

Family Control

It is this doctrine that gives also to the religious problems of the young girl their special color. Doubtless religious problems come to non-Christian girls, but as problems met in contact with Christianity are probably the most

severe, those of students in Christian schools may be taken as representative. If the girl is in a home where the attitude toward religion is indifferent, she may be drawn into a Christian Sunday School when small, or sent to a mission girls' school if convenience so dicates; or even a family of strong Buddhist or Shinto convictions may for circumstantial reasons put a daughter in a Christian School. Then when she comes to face the question of personal surrender to God, the issue is sometimes obscured by an apparent conflict between the duties toward God and the duties toward her family. She wishes to give herself to God, but her family holds that she is not her own to give; the relatives reserve that right. "You may be baptized if you will be a Christian only till you have finished school," says the grandmother. Or a girl say, "My father said I might receive baptism; he thinks religion is good for us girls; but he is at sea now, and my uncle and my older brother think I had better wait awhile." The family opposition is sometimes due to the fear that a Christian name may be an obstacle to a desirable marriage. Opposition for this reason comes frequently when the girl is nearing graduation and the marriageable age; hence it is often easier to get permission for baptism when in the younger classes. Sometimes the opposition is due to the inconvenience of Christian practices like church-going and Sunday-keeping. But more often it is because of the Christian attitude toward ancestor worship and other practices of the long established religions. There are many practical problems to face. "May I burn incense when I go to the funeral of a Buddhist friend?" "My mother is a widow and an earnest Buddhist, and goes to perform ceremonies at the graves of our dead relatives. My brother laughs at such things and does not care for religion at all, so she has no one but me to go with her. I feel it is my duty to accompany her and be her comfort on these occasions. How can I become a professed Christian if I take part with my mother in these ceremonies?" Sometimes a Christian girl in a government school is expected to pay reverence to or worship at a shrine in the school grounds,

and has to bear disfavor if her principles prevent her from doing the ordinary thing.

Marriage

But perhaps the biggest question that confronts a Christian girl is when her family wishes her to marry a non-Christian man. Sometimes she yields from the habit that is almost second nature; sometimes she marries him to convert him; in one case she yielded as choosing the lesser of two evils, the other evil being an inevitable split among the relatives and a break in the family harmony if the match could not be consummated. Sometimes she holds out in spite of pressure, until a Christian husband can be found for her.

Sunday

The Sunday question is a difficult one for a girl or young woman unless her home is a positive Christian one that makes Sunday observance easy,—or at least, relatively so, considering that public and popular tendencies are all for making the day a social or a working day. She will have to resist the temptation to fill the day with visiting or being visited, with lessons in the tea ceremony and flower arrangement, and incidental functions or amusement. But harder still will she find it to make the day a constructive Christian power in her life and her little circle, and thus convince her non Christian associates that her regard for it is rooted neither in laziness nor in superstition.

Social Relations

The problems I have grounded under the term "religious" have entrenched a little upon the "social." But here the latter term will be used to denote especially the problems arising in connection with a girl's relations to young men. The social life of women among themselves offers no peculiar problems; but the social intercourse of young men and young women is fraught with the perplexities that would naturally arise when the freer ideas of the West flow in upon an unprepared and conservative elder generation and a younger generation alive to a sense of its individual rights and eager to test its own capabilities in every line. Many young people desire opportunities of

acquaintance with those of the other sex, but the usual avenues of acquaintance in the West are largely closed here except the church, which has as yet a very limited sphere. The church, moreover, has had to be rather conservative in its stand; for the very freedom of meeting that it affords has been a reason for non-Christian mothers' disapproving of a daughter's attending Sunday School or church service. In most churches the men still sit on one side and the women on the other, and a mixed choir is unusual; but Sunday school work, teachers' conferences, and church socials bring some of the young people together more or less. The two other agencies in America for the social life of young people, namely the school and the home, are largely unavailing here. Coeducation above the elementary school is practically unknown; and as for social life in the home, that is pointed out by Japanese themselves as a great desideratum in Japan today. The duty and privilege of chaperonage as providing for the young a safe laboratory course in social usage is not yet understood and practiced by those upon whom it would naturally fall. Thus the young people who desire acquaintance have no approved general method by which it may be brought about with the sanction of society; they are tempted to take refuge in clandestine correspondence or meetings, because society provides no open means for friendly intercourse. The emotional nature of a young girl growing into womanhood, checked along one of its more powerful lines of development, finds expression in "crushes" on some fellow-student, sentimental letter-writing to a schoolmate or teacher, or the reading of injurious novels of which there are a great many in Japan. This suppression of a vital instinct may account for some of the melancholy and discouragement among young people in Japan.

Poise and Self-Respect

A problem hardly less serious, however, arises when opportunity for social intercourse is granted in the present inexperienced condition of the young. A girl who has been trained to self-effacement before the men of the household, who has been taught to yield to them and to

heed their every whim, has not the self-respect that gives balance to her social advances; and a man accustomed to being treated as a superior order of being, also lacks poise and perspective in his relations and is likely to descend to familiarity and its dangerous train of attendants. The growth of freedom in social intercourse must be accompanied by a corresponding growth in self-respect and social and moral ideals; and to teach the growing girl how to meet and shoulder her social responsibilities for this and future generations is one of the great opportunities of the present-day Christian educator.

Age of Transition

It is a truism to say that the present is an age of transition. But the problems of the Japanese high school girl as I see them take their particular color from the fundamental fact that Japan is now at a stage of struggle between the old ideals of the family control of the individual, and the new ideal of the individual right to the development of his own personality. May it not be that Japan will find a solution for this problem in a combination of the two that we of the more radical West have failed as yet to attain?

CHAPTER XI

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF JAPAN

By Margaret L. Matthew, National General Secretary

National Work

During the summer of 1917 two summer conferences were held, one at Kobe College, the other at Miyagi Jo Gakko in Sendai. The total attendance at the two conferences was 520. It is planned to hold two conferences again this year, one at Kobe College, the other at the Shokei Jo Gakko, Sendai. The Magazine of the movement has been enlarged, and a new department for younger girls added. Miss Kawai has travelled almost constantly during the past year, visiting our own student associations, and also doing evangelistic work, much of this in connection with women's societies in churches. In December she went to Shanghai at the request of the Women's Missionary Society of the Japanese Presbyterian Church to hold evangelistic meetings there among Japanese women. Miss Kawai and Miss Matthew have also spent a good deal of time in Osaka, helping to organize the work there, and in preliminary visits to Kobe and Kyoto.

Secretaries

The staff of Japanese secretaries and departmental workers has received a net increase of seven during the past year. There have been serious losses to the foreign staff. Miss Ragan and Miss Greene have been compelled to stay in America because of family reasons, and Miss Emerson has resigned to be married. We are rejoiced to report the addition of three general workers, one special voluntary worker, and one Physical director during the year, and the prospect of another general worker coming in May.

Emigration

During the year Mrs. Kishimoto was called from Japan to become Immigration worker for the Honolulu Y. W. C. A. Miss Ellis has continued her work at Angel Island, and Miss Helen Topping under the Field Committee of the Y. W. C. A. on the Pacific Coast has continued the follow-up work of calling on the newly arrived Japanese brides, and the organization of Friendship Clubs in different parts of California. In Japan, in the Yokohama Y. W. C. A., girls have been seen off on the steamers, and some have staid in the dormitory, receiving special training and introductions to friends in America. In Nagasaki, under the leadership of Mrs. Trueman, most effective Emigration work is being done by ladies, most of them members of the Kyo-Fu-Kwai. A room has been reserved for this work in the Ken-Cho, and meetings are arranged there before every examination, when talks are given on conditions in America and Christian ideals. Literature is distributed, and Japanese brides are often shown through Mrs. Trueman's house. A missionary in Fukuoka has just signified her willingness to undertake the same kind of work there. The Y. W. C. A. hopes to organize work in Kobe next autumn, at the same time trying to get the Christians throughout Hiroshima Ken interested to send Japanese girls to the Y. W. C. A. in Kobe when the work is started.

Tokyo

The Tokyo Y. W. C. A. is growing steadily. Its membership has almost doubled during the year. An investigation has been made of the conditions of nurses and nurses' associations. Regular gymnasium class work has been begun. Four half days of cooking classes with full attendance are being held each week. The three dormitories are full and have long waiting lists. Entertainments and religious meetings for students, nurses, and telephone girls have been held. It is hoped that it will be possible to open a regular typewriting school in the autumn, and definite settlement work is now being planned for Oji, where there are 10,000 factory women with almost nothing being done for them. A day nursery, a kindergarten and a night school will be the first work attempted there. The Tokyo Asso-

ciation now has 650 members; eighteen Bible classes, enrolling two hundred and sixty girls. Miss Emma Kaufman is to be General Secretary of the Tokyo Association with Miss Kato. Miss Margaret Magee has been appointed to the Tokyo Association for special work; Miss Fonda to Tokyo and Yokohama for physical work. Miss Patterson is special domestic science teacher in Tokyo association.

Yokohama

The Yokohama association has had a most unfortunate time during the past year. Miss Ragan, who was acting general secretary a year ago, left in May for her furlough. Miss Foll, a voluntary worker, for seven years a teacher in Formosa, held the work together during the summer. Miss Greene was appointed in the autumn, but after six weeks work was called to America on account of the illness of her mother. Miss Allchin held the Association work until the return of the general secretary, Miss Baker, in November. Since that time both Miss Baker and Miss Allchin have been pulling things together. The Emigration work is going on, and the part of the building hitherto devoted to a Residential Club for foreigners will now be turned over to the Emigration Department. A fine course of educational classes has been arranged from the present Spring term. Monthly lecture meetings for Association members are very popular. An English Speaking Club has been formed. Girls' Clubs from each of the Girls' High Schools of the city are being organized most successfuly. A new Japanese office worker has just gone to Yokohama, and when Miss Kuroda, for ten years a teacher in Maebashi, comes to take the position of General Secretary of the Yokohama association, the good beginnings made under so much difficulty there we hope to see greatly strengthened.

Osaka

The past winter of beginnings in Osaka has also been difficult in the matter of finding any house in which to begin work. Houses are seemingly impossible to find. This past seven months has been spent in four different houses. We now have a place permanent for at least a year, at 280

Higashi Umeda Cho, Kita Ku, very near the Umeda Station. In spite of the difficulty of finding a place in which to work, such is the readiness of response on the part of the girls of Osaka, that already a hundred or more girls are connected with the new Association in some way. There are constant calls for English class-work, Bible Class teaching, and dormitory accommodation. A Promoting Committee has been formed, selected upon the personal advice of the Japanese pastors of the city. This committee comprises twenty-four Japanese ladies and four foreigners. Mrs. Asa Hirooka is the temporary President. Miss Uta Hayashi, President of the W. C. T. U., is a member of this committee, as from the first it has been desired that the two organizations should work in close touch. In planning the work to be done first, it was decided to leave the travellers' aid and employment work entirely to the W. C. T. U., unless they wished our co-operation in some way. The W. C. T. U. is also collecting funds for a dormitory for working girls. The Y. W. C. A. decided to concentrate in the beginning upon students of government and city schools, especially upon the recent graduates of these schools, to open Bible, and educational and recreational classes for them, and also to work for factory girls and business girls. Work has been started along all these lines. The first large meeting was held in the Ko-Kwai-Do on April 27th. This was to introduce the Association to the public, and especially to the girls of Osaka. Miss Clara Hard is to take Miss Emerson's place as General Secretary. Miss Inez Crawford was appointed to Osaka from April, in a temporary capacity. No Japanese General Secretary has as yet been found.

Kobe

In response to a petition sent to the National Committee last October, the Y. W. C. A. hopes to send two secretaries to Kobe in September 1918, to begin work, especially aiming to help the business girls, and Japanese women leaving Kobe for America. Miss Helen Topping is expected to arrive in Japan in May, and has been appointed to Kobe as General Secretary, with Miss Esther Nixon as Associate.

Kyoto

After many years of desiring to answer the call to come to Kyoto, the National Committee hopes to open work there during the next winter. Miss Mary Page, for the past two years General Secretary of the Tokyo Y. W. C. A., has been appointed to go as General Secretary to Kyoto, after her return from short furlough. Miss Inez Crawford will go as her Associate.

New Plans

The National Committee made request a year ago for an expert industrial worker to come from America to study the situation here; they also requested a permanent worker to follow up her study. This request has been repeated this year. It is hoped that this request may be granted in the autumn of 1918. In addition, three general workers have been asked for, one of these to be also a Physical Director. Three scholarships for the training of Japanese secretaries in America have also been asked for. In the more distant future, lie the plans for opening other cities, and for equipment of buildings.

JAPAN

PART VII

SOCIAL AND GENERAL

Recording works of charity, temperance and other forms of social service; going thoroughly into the recreations and superstitions of the people; the relation of Shinto to the life of today; also a report of Union Church work in foreign communities.

CHAPTER I

MATTERS ELEEMOSYNARY

By James H. Pettee

International Assistance

So far as relates to missionaries and other foreigners residing in Japan, the great channels of charities during the past year have been war relief work of various kinds and the continued maintenance of existing, well-vouched-for charitable organizations. The value of money and other gifts bestowed and the hours of personal service thus contributed especially for work abroad far surpass the figures of any previous year.

Many Japanese especially from the higher circles of society have joined with other nationals in this great international service. As this goes to press a movement is on foot to raise from Japanese sources only a special relief fund to be administered in the suffering countries. A sort of world-consciousness is being developed without unduly infringing on what has hitherto been considered Japan's leading characteristic, intense national loyalty. She is discovering that as other nations on occasion can display a patriotism equal to her own, so she has the privilege of relating herself to the whole wide world, and one of the best ways of doing this is by unselfish service and generous giving where need exists. Considering that the war zone is far away the response from the far East has been strikingly generous, and the indications are that Japanese will participate more and more in this form of eleemosynary service.

Some Particular Benevolences

Beginning with those of the Imperial Family the most generous and suggestive gifts were the promise of one million *yen*

by H.I.M. the Emperor for the proposed *Rikagaku Kenkyu Sho* (Laboratory for Scientific Research) of which amount one-tenth was paid in and similar amounts definitely promised during the coming nine years, and a gift by H.I.M. the Empress of *Yen* 100,000. to the Relief Society for aiding sick and wounded soldiers of the Allies. Prince Tokugawa as president of the society received the gift and made proper acknowledgment of the same. Their Imperial Majesties also gave *Yen* 50,000. to the flood sufferers of Tokyo last fall, and *Yen* 52,000. more to similar sufferers in Kanagawa, Chiba and Ibaragi prefectures. Also *Yen* 30,000 to Keio University on the anniversary of the founder's birthday, *Yen* 20,000. to the Shanghai Flood Relief Society, *Yen* 10,000. to the Y.M.C.A. for its army visitation work abroad, *Yen* 4,000. to the fire sufferers in the severe Yonezawa conflagration, and smaller amounts to the sufferers from the railroad accident in Tohoku (near the close of 1916) the Kagoshima flood sufferers, fire sufferers at Misaki machi, Soshu, and latest of all announced on or since Jan. 1st of the present year *Yen* 1200. to the sufferers from the terrible explosion in the Kirino mine, Fukuoka prefecture, and smaller gifts to the snow sufferers in Niigata, mine sufferers in Yamagata and fire sufferers in Iwate prefectures.

Other Imperial Gifts

In addition to these and other gifts overlooked in my hasty research, H. I. M. the Empress alone gave *Yen* 7,500. to the Japan Red Cross Hospital, *Yen* 3,000. to schools for the old *Eta* (pariah) class, 1,000. to each of two leading Tokyo city charities, 500. to Fukuden Orphanage Tokyo, and last January a warm suit of clothing to each of the 104 inmates of Mitsui Free Hospital. That each of Their Majesties, especially the Empress, takes an increasing interest in worthy benevolent enterprises is evident from this incomplete record of a year's Imperial gifts.

In this connection we might also mention a gift of *Yen* 5,000. last October from households allied to the Imperial Family to the flood sufferers in Tokyo and vicinity. Also that *Tokyo Fu Suigai Kyusai-Kwai* collected *Yen* 650,000. for the flood sufferers, and that the

Police Department distributed as prizes *Yen* 40,000. among the policemen for extra and specially efficient service rendered at the time of the flood. The Y.W.C.A. also conducted two bazaars which netted a goodly amount for the flood sufferers, while many societies, Buddhist and Christian, together with a host of individuals did their bit toward relieving the distress caused by the great deluge of waters.

Individual Gifts

Turning now to individual gifts on a large scale we note that one of the *narikin* (newly rich) Mr. K. Yamashita, the efficient head of the shipping company named after its founder and president, gave *Yen* 1,000,000. to the government for improvements in the aviation department of both the army and navy. He also distributed among his company's employees two million *yen* worth of shares in the company's stock, and gave *Yen* 10,000. to the fund for the Laboratory for Scientific Research just being started, besides many smaller gifts including a peculiarly serviceable one of *Yen* 2,000. to enable Tokyo Y.M.C.A. to close its year without a debt on current expense account.

I must not fail to record the gifts of Messrs. Kuhara and Sumitomo of *Yen* 15,000. each to the Osaka Y.M.C.A. for its new building fund nor the promise of *Yen* 10,000.—one-fourth paid down—by Mr. T. Yamamoto of tiger-hunting fame to the Tokyo Y.M.C.A. One is glad to note also that the Railway Bureau of the Imperial Government which had previously opened four free hospitals, one each in Tokyo, Kobe, Moji and Sapporo for its employees, has extended this humane work during the past year by opening throughout the empire twenty *chiryosho*, a sort of emergency hospital. Mention should also be made of Prince Tokugawa's sympathetic inspection, accompanied by the Governor of Tokyo prefecture, of the poorest quarters of the capital and his gifts to the sick inmates of the charity hospitals, also of his visit to other cities on a similar errand.

Charity Bureau

The Charity Bureau of the Central Government gave grants in-aid last year to 209 carefully selected institutions out

of the fully 600 in the empire. It also presented this spring scrolls of formal acknowledgment and gifts of money to 14 individuals in recognition of years of devoted and exceptionally successful service along charitable lines. Fully half of these fourteen were Christians. They include Messrs. Iwamura (the late Mr. Ishii's brother-in-law) and Onoda of the Okayama Orphanage, Mr. Otsuka (Protestant) and Rev. A Demangelle (Roman Catholic) for their work for lepers, Mr. Kobayashi of Osaka and Mr. Kaneko of Maebashi, heads of well known orphanages, Dr. W. N. Whitney founder of Akasaka Hospital, and Miss Alice P. Adams founder and present superintendent of the Social Settlement plant in Okayama known as Hanabatake Hakuaikwai.

In order to relieve the suffering among poor people caused by the increased cost of living arrangements have been made by the *Hochi Newspaper Co*, Woman's University and many other organizations and individuals to sell rice and other staple foods at less than actual cost. Even with this and other forms of help the number of abandoned children (*sute-go*) jumped from 118 in 1916 to 390 in 1917.

Among religious societies of a Christian complexion, the Salvation Army naturally leads in the number of social institutions, reporting 11 such.

Education

As already stated an outstanding feature of the year's benevolences was the large share bestowed along educational lines. It is therefore a happy coincidence that the New York banker A. B. Hepburn chose the year 1917 as the one in which to found in the Imperial University at Tokyo a permanent chair of International Relations, with special reference to the history of American theories of government. May this prove another bond added to those already forged at St. Luke's Hospital and many orphanages, hospitals, schools and churches in Japan, binding together the East and the West in an enduring fraternity of mutual assistance.

CHAPTER II

TEMPERANCE

I. THE NATIONAL TEMPERANCE LEAGUE

By H. V. Nicholson

World Movement

The sweeping victories for prohibition in many of the leading nations of the world seem to be spelling the doom of "King Alcohol." But in Japan the past year has been marked by more drinking than ever before. There is, however, a growing opinion among influential Japanese that "sake" must go if Japan is to hold her place among the powers. Such men as Viscount Kaneko and Dr. Shu Miyake, Member of the House of Peers, have come out against the use of liquor and at least one leading newspaper has sided with the dry forces.

Annual Convention

Recognizing the urgency of the present time for absolute prohibition in the world the National Temperance League, in its Annual Convention, petitioned the Government to forbid the brewing of "sake" in Japan. They also backed up Hon Sho Nemoto in his Juvenile Temperance Bill and requested that school teachers should be prohibited from using strong drinks on the school grounds. Reports of the various departments showed that during the year 7,066.38 *yen* had been received and 7,037.51 *yen* spent. The total copies of the "Light of Our Land" (*Kuni no Hikari*) amounted to 83,400 for the year. The number of societies has remained at 103 and the membership about 12,000.

Osaka Branch Society

Osaka, one of the most flourishing manufacturing centers, is especially noted for its vices. The Branch Society there

finds work very difficult owing to lack of interest and opposition. Their members are but 120 regular and about 100 associate. Regular monthly meetings are held and a news sheet is distributed every month to about 2,000 people. They are expecting to put articles in the newspapers and thus reach greater numbers. Mr. Hamatani, the head of the Society, is especially active in personal work among the shops.

Captain Hardy

One of the most encouraging things of the year has been the visit to Japan of Captain W. H. Hardy, one of the Perry Expedition survivors. He is a hearty old sailor over eighty, and he has spent the winter going all over Japan giving Gospel and temperance talks in churches and schools. His appeal to the young men of Japan has resulted in many giving themselves to Christ and pledging to keep from drink and to fight the evil in their fair land.

Juvenile Temperance Bill

Hon Sho Nemoto, Member of Parliament, again introduced his Juvenile Temperance Bill in the House and made a strong speech referring to the great strides other nations are making and of the wonderful testimony of Captain Hardy. The bill prohibits the selling or giving of liquor to minors for their own use and punishes offenders with a fine of not more than 10.00 *yen*. This bill passed the lower house for the tenth time in February, 1918, but was again thrown out by the House of Peers.

Statistics

The amount of "sake" brewed the past year has passed all former records. This liquor alone has increased from 160,000,000 to 189,000,000 gallons. The Government income on this was 92,000,000 *yen* and on all liquors about 100,000,000 *yen*. The total income from the property tax is but 75,000,000 and from the income tax 50,000,000. Reasons given for this large increase in the brewing of "sake" are: 1. A comparatively small quantity of "sake" was left over from the previous year; 2. The prosperous condition of the country has allowed a freer use of money.

II. THE WOMAN'S CHRISTIAN TEMPERANCE UNION OF JAPAN

By Alice G. Lewis

Extension Work

1917 was a year of vigorous work and satisfactory growth. Despite her 86 years the President, Madame Yajima, in company with other officers of the National W. C. T. U. made four extended tours in the interests of the Society :— in Kyushu and other places en route: in Hokkaido and various stations on the way: in Kanazawa and along the west coast: and in Joshu. As a result twelve new local societies have been organized during the year with 300 new members, bringing the total to about 2,800 paid up members, and the number of local societies to 68. The Women's Herald (Fujin Shimpo) has a monthly circulation of 2,600 and is full of helpful and interesting articles.

Young People

The young women's societies now number 13, an increase during the year of 4. These exercise great influence for good in the Schools or dormitories with which they are connected. Mrs. Gauntlett is the Superintendent of this department. As before Miss Azuma Moriya is Superintendent of the Loyal Temperance Legion work and editor of the Children's Herald (Shonen Shimpo) which has now a circulation of 7,000, and is very eagerly read by the children.

Storm Relief Work

One of the outstanding lines of work this year is charity work after the great storm of last autumn. Over 10,000 pieces of clothing and other useful household articles were gathered from every direction—from Hokkwaido in the north to Nagasaki in the south. At Headquarters in Tokyo, each piece was inspected, washed and mended as the need might be, entailing an immense amount of labor. Beside this contributions of 300 *yen* were received. Finally

a great bazaar was held one day on the island of Tsukijima, where the greatest destitution was. For days before the local Board of Health and the police searched out the most needy families and issued cards of admission to the bazaar. The crowds were handled by these same gentlemen, and the things were sold rapidly. More than 600 *yen* were received, and at present 700 *yen* is on deposit to be used for some as yet undecided public benefit for the people of that ill-fated island. No piece of work done by the W. C. T. U. has brought out more favorable comment from the citizens of Tokyo.

Purity and Rescue Work

The second year's returns from the five *sen* collection were over 1100 *yen*. This has been expended in Purity lectures, literature and various meetings. Also some assistance was given in special rescue cases. One of these cases known now to the public as the Misawa Chiyano case, is still pending. A girl, under contract to be a servant, was horrified to find a life of shame opening before her, and so resolutely refused that she was sold again and again, twice ran away and was captured, until, worn out and discouraged, she succumbed to the inevitable. Her mother appealed for help in her rescue and after repeated failure by appealing to the police, and appeal to officials of the Home Department, brought personal influence to bear on the Governor of the ken, where she was and she was rescued, and taken to the Jiai Kwan (Rescue Home).

Misawa Chiyano Case

Knowing that this case is similar to thousands in this land, the W. C. T. U. decided to bring suit in court against the six owners who had possessed her in less than a year. Wide-spread interest in the case has provided the funds and a Christian lawyer, deeply interested in the case, has it in hand. The prosecuting attorney of the province has refused to admit the case, saying there are too many real sins to deal with, such as robbery, incendiarism, etc. The chief Procurator of the Empire is loath to open up the subject because this servant girl's situation is so nearly universal that there would be no end of cases. He admits

that there is a law made many years ago covering the case, but it has never been invoked. The W. C. T. U. believes that it has no more important and fundamental piece of work to do than to demand that the courts of the Empire go on record as to the valuation they place on a woman's purity. If a woman in Japan may with impunity be robbed of her freedom and her virtue, sad indeed is the outlook.

Rescue Home

The Rescue Home in Okubo (Jiai Kwan) has an average of seventy persons resident during the year. The high cost of living has made the financial burden particularly heavy, but the home has been enabled to keep out of debt. The current expenses for the year were about 5,900 *yen*. Besides this 1,500 *yen* were spent in rebuilding the maternity department building. The records of the year are encouraging, for a number have become Christians, have been returned home, or married, or been sent to school. The deep faith and self sacrificing labors of Miss Christine Penrod, the Superintendent, make the work possible. The Japan Evangelistic Band continue to grant her freely to this work. They also provide Miss Coles, who returned from furlough in the summer, and Miss Irene Webster Smith, who is still a language student.

Rescue Union

The Florence Crittenden Rescue Union of the W. C. T. U. in Japan feeling deeply the need for the broad extension of purity and rescue work in Japan, have begun a series of investigations which it is hoped will result in some workable plans for co-operative advance in the coming years.

Foreign Auxiliary

The Foreign Auxiliary of the W. C. T. U. of Japan had a paid up membership of 187 beside six honorary members. Perhaps more than ever before our activites have been joined with the activities of the National organization, so the report given above of outstanding features, names also our main work. To work shoulder to shoulder with Japanese sisters is our aim and our pleasure.

CHAPTER III

THE WHITE CROSS SOCIETY OF JAPAN

By R. D. McCoy

The WHITE CROSS SOCIETY (Hakujyujikai) was organized in Tokyo on Feb. 11th, 1911 by eighteen Christian doctors. While it is not stated specifically in its regulations that this Society is a Christian organization yet its work is all carried on in the spirit of Christ and for His sake. The seven Directors and twenty nine Counsellors constituting the present Board of Control are all earnest Christian men. The Hon. Soroku Ebara, President of the Society, needs no introduction to the Christian World. Likewise the Hon. S. Nemoto, Rev. K. Tsunajima, Col. G. Yamamuro, Dr. H. Ozaki, Dr. K. Kawakami, Mr. K. Yamamoto and Dr. J. Takagi are well known Christian leaders Under the wise direction of such men the work has flourished, in spite of great difficulties, and today the Society enjoys the well-deserved recognition of both official and learned circles.

Membership

The total membership of the Society is 846. This number includes 130 foreigners. In addition to the regular membership there are 1021 supporters of the society, many of whom are men of prominence.

Activities

Since the organization of the WHITE CROSS its work has gradually expanded until now it is carrying on work along seven lines.

(1) CONSULTATION OFFICES, where medical examination and advice may be secured by tubercular patients, are maintained at Motomachi, Hongo Ku, Tokyo, and at Yodobashi, in the suburbs. During the

past year (1917) the number of patients examined was 800. The total number of consultations was 1789.

(2) SANATORIUM (Keifuen), located at Shichirigahama, Kamakura. This institution is provided with 30 beds and is designed particularly for the care of curable cases. Tubercular patients can secure here good medical care at moderate rates and under ideal surroundings. During the past year 69 in-patients were cared for, the total number of days spent in the Sanatorium being 7349.

(3) OUT-PATIENTS. Arrangements have been made with a large number of doctors and apothecaries in Tokyo and suburbs whereby the poor may secure free treatment. This work has met a great need, especially among the laboring classes where tuberculosis is so prevalent. The number treated in 1917 was 1328

(3) PUBLICATIONS on TUBERCULOSIS. The HAKUJYUJI, the WHITE CROSS monthly paper is issued regularly, 300 copies per month. In addition several pamphlets have been printed and widely circulated. The titles are as follows:—Warning to Tubercular Patients; Questions and Answers on Tuberculosis, for Grammar School Children; Consumption Can Be Cured; The Warning Bell; On Capillary Bronchitis; The Whip of Cords.

(5) LECTURES and EXHIBITIONS on the prevention of tuberculosis. These meetings are held in schools, factories and churches.

(6) SYMPATHY is offered to families in Tokyo where death has occurred from tuberculosis and advice is given as to medical examinations and proper disinfection.

(7) The OPEN AIR SCHOOL (Rinkan Gakko), situated at the sea-side near Chigasaki, about an hour and a half by train from Tokyo Station. This school was opened on Aug. 1st 1917, and 13 pupils were enrolled ranging from eight and a half to twelve years of age.

This institution consists at present of five buildings, including main building, dormitories and hospital quarters. Three more buildings will be added as soon as possible.

The special object of this school is to provide educational and medical advantages for children who are too weak physically to attend the ordinary primary schools. Here, under ideal surroundings and with careful attention and proper food, the Society endeavors to restore the health of such children so that they can take their places among healthy children of their own age. At present only children from the third to the sixth grade in primary school are accepted. The results of this branch of the work are very satisfactory so far. The children thrive and increase in weight under the careful treatment received in the Open Air School.

Support

The White Cross Society is supported by membership fees, contributions, sale of literature and miscellaneous receipts. Last year the ordinary income from fees, contributions, etc., amounted to about *Yen* 5800. In addition to this *Yen* 10762 was received for the buildings of the Open Air School. This came mostly from a few large contributors.

Foreign Department

Two years ago, as a result of a conference of the officers of the two Societies, the Anti-Tuberculosis Society, which had been organized by foreigners resident in Japan, and the WHITE CROSS SOCIETY of JAPAN were united, or rather the former was merged into the latter and to care for the foreign membership a Foreign Department was organized. The present officers of this department are, Dr. J. H. Pettee, Business Advisor; Rev. P. S. Mayer, Editor English Department of the Hakujyuji; and Rev. R. D. McCoy, Treasurer. In 1917 there were 103 foreign members of the Society

CHAPTER IV

JAPANESE RECREATIONS

By W. H. Erskine

Off Guard

The manner in which people spend their leisure hours is an index to their ambitions and in a large measure indicates their standard of civilization. It is not so much what men do when on guard as when off guard that betrays their real character. Even the worst boy in the school room is good when the teacher is looking. The morals of an army are not discovered by observing the conduct of the soldiers on dress parade but during their leisure hours. And the real level of a people can best be discovered in the games they play and in the spirit in which they play them. To the man who seeks the thrills of life and its momentary pleasures, a holiday is a nightmare when it is passed, but to the man who chooses such a change as will better fit him for the duties of the morrow, it may be a time of real growth and character building.

What of the Four Fifths ?

At the outset let us disabuse our minds of one general error in our study of Japanese recreations. The social evil has been made so prominent in articles on Japan that the biting words of Hearne have given Japan a black eye, and strangers jump to the conclusion that practically all Japanese men spend their time with the geisha or the courtesans. While this is, of course, true of many, we ought to look for the number of men who 'have not bowed to Baal', before making a too general statement. Col. Yamamuro in his book on the Social Evil shows that even counting the number of guests as different men, only one in five visits these places. In the present paper we set ourselves

to discover how the other four-fifths spend their time.

Business Houses

The banks and business houses of repute are increasingly concerned for the leisure hours of their employees, which concern results in many clubs and gyms in the large cities. One bank in Osaka had a fine dormitory and compound just outside the southern limits of the city, but after government permission was granted to build the new Tobita Licensed Quarters near there, they sold out at a loss and moved to the other side of the city.

In Fiction

In reading Japanese fiction the writer was struck with the way business men try to forget their troubles by spending their time with the geisha, drinking until they fall asleep and yet these same writers take pains to set forth a pure geisha who keeps herself virtuous for the man she hopes to marry. That great novel *Konjikiyasha* describes such a one and sets forth many instances of tired business men innocently entertained and cheered by the merry chatter of this girl. Another novel, '*Kata Omoi*' represents these girls as true geisha with their charm of song and laughter, relieving the worried business man of his troubles.

Theatre and Movie Recreation

"No"

Theatres have been in Japan for ages and their attractions are ever billed to appeal to their patrons. We find three classes of amusement houses. First class theaters give the *No* Dances, the best historical plays and the present day popular novels dramatized. These houses appeal to the rich and educated, especially to those who have plenty of time and money It takes much of both to go to the Japanese Theatre, for the curtain will rise at ten in the morning and the play or plays will continue all day, but since the introduction of electric lights, the curtain usually rises at three and the play ends about eleven. Supper is served between the acts and this with the price of the seat according to one's class, and the many tips to be paid make a trip to the Japanese theatre a most expensive treat.

"Yose"

The second class theatres are called *Yose*, and are about equivalent to our American vaudeville show in which there are songs, dances, and story telling. These houses are known mostly for the good story tellers who visit the house, and the songs and dancing are extra and not drawing cards. These houses are usually very cheap, admittance ranging anywhere from two cents to fifty cents according to the seat. They appeal to the working and lower classes. First class story tellers have their own following so that they sometimes go to the best *Yose* in a town and of course draw a good class of hearers.

Movies

The Movie has come to Japan and can be seen in even the most remote places of the country. The Movie as in other countries is taking the place of many of the *Yose* and some of the best theatres are giving way to first class films. In the city of Osaka there are 42 of the first class houses, which occasionally give the movie shows and in which many of the best foreign films are shown. In addition to these there are 40 regular licensed Moving Picture houses, and 84 *Yose* or Vaudeville houses. George Kennan in the Outlook of some two years ago gave an excellent description of an evening in a Japanese *Yose*, in which the story teller made the people laugh or cry at will, not by what he suggested to them in his voice, manner or gestures, as in western elocution, but by the pathos and humor of the story itself. The Japanese have such perfect self control that they can smile while telling you of their troubles or of the death of mother or father, yet when off guard and relaxed as when absorbed in the play before them they are one with all the world in human sympathy. The writer has known them to sob so that he could hardly hear what the actors were saying. The human heart is the same everywhere and the Japanese will weep with those who weep and laugh with those who laugh. Charlie Chaplin is a great favorite with the Japanese Moving Picture audience.

As in Shakespeare's time, a spade is called a spade in the Japanese theatre of the old school, but now that

Japan's sense of international responsibility is developing the new writers are more and more circumspect in regard to details.

The Land of Play

Work and Play

Japan has been given many pet names, among them being the "Land of the Cherry," the "Land of Smiling Babies," the "Garden of the World," and even the "Land of Play." The deeds of the Emperor and the Imperial family are spoken of as play and not as work, the term being *asobaseru*. Work has been looked upon as beneath the man of rank owing to the Chinese influence; and the long little finger nail, the sign of the gentleman, is still seen among the aristocrats. But the business world is fast doing away with the practice and holds work as more honorable than formerly. Prince Okuma in his ambition for 125 years of life and his doctrine of long life for hard workers is an excellent illustration of the present tendency in which work and happiness are discovered to be linked together.

Again Japan is the "Land of Play" when we think of the interest the grownups take in the play of the children. I have yet to see the western father take delight in or make a business of flying kites for pastime, or the mother joyfully taking part in any game like battledoor and shuttlecock not to amuse the children but for the exhilaration of the game. Time is money to the West and we use our time to make more and to live better, while in the East, play comes before work. The West spends its time in getting ready to live and the East in just living.

Japanese New Year

The West starts to work on New Years so as to have good luck throughout the year. The East takes the first seven days as a holiday in which to enjoy the freedom from work and worry. These days were held to be for play or holiday, but in modern Japan they are gradually being reduced to three, the first, third and fifth, and are official holidays. On these days men and women call

upon their friends, give parties, attend meetings and all kinds of social affairs. Japanese games are mostly known as New Year Games because at this time the new as well as the old games are brought out of the store house, as in the feudal days when the people enjoyed the benefactions of their lord who gave these days for play.

The Wife

The Japanese wife is not expected to entertain her husband's friends with her accomplishments as in the West. This is due to the old custom of leaving the entertainment to the geisha. To have a wife perform before his guests was thought to be selling her charms to other men. She should reserve them in order to entertain him and the children in the quiet evenings at home. With the introduction of western music and singing and the graphaphone much home entertainment is being done. Many Japanese are buying organs, others pianos, and singing is fast becoming a pastime to educated Japanese.

Parlor Games

A Card Game

The Japanese most popular game is called *Hyaku Nin Isshu*, the one hundred songs and poems of famous writers, some of which are of a very high order of idealism, but most have to do with love while some are even vulgar. The game is played as follows:—After a reader is chosen, the rest of the party is divided into two sides, who face each other as they sit on the mats with their cards equally divided and spread before them. The reader then begins to read the first half of the poem from the reader's set of cards. Each player aims to recognize the poem and discover the corresponding card before him all in a flash. If the player can discover a card which has been called for before his opponent, he gives one of his own as yet uncalled cards in exchange, thus hastening the clearing away of his own cards and the winning of the game. Many times the poem is hardly begun before the skillful player can pick it up and yet since many of the poems have similar beginnings interest is kept up in fear of taking the wrong card. It is really a fascinating

game. A fine description of it as played by both dignified and hysterical people is given in the opening paragraph of the novel *Konjikiyasha*. In Osaka there are regular contests under the auspices of clubs and newspapers and winners from various parts contest. This game is the national card game of Japan. The children enjoy a simplified game with these cards called "Priest and Princess." We might note here that in all Japanese games, the turns go to the right, instead of to the left as in the west. Turning to the left is called "the way of the pickpocket", because the Japanese dress being folded left over right, and the purse pushed in between the folds with the right hand, the pickpocket must have his victim on his left.

"Sugoroku"

A historical game of great interest, somewhat on the plan of Parcheesi, is called *Sugoroku* or Overcoming the Barriers, i. e. in making a trip in feudal times along the Tokaido from Tokyo to Kyoto. Their are fifty three barriers or stations, and unless one gets the right move from the thrown dice, he must return part or all the way. The greatest obstacle is the barrier at Sekigahara, the Japanese Waterloo.

Checkers

The Japanese gentleman's game of "Go" and "Shogi" on a checker board, the squares being smaller and more numerous, gives a good game which resembles checkers and chess according to the style of game played. A simplified form of the game is called "go narabi" or five in a row. The squares are not colored, but the discs are black and white. This game is played even by telegram, by mail, through the nwespapers and at matches set for the contest.

Cards

The American card games are fast being introduced into Japan, and the game of "torampu" (trump) is greatly used by the Japanese. The Chinese card games are used in the gambling dens which the government is fast controlling. A missionary invented a card game to be played on the principle of the Jan Ken Po finger tricks, but this has not proved popular with Japanese, though

very popular with many foreigners in Japan.

Home Games

In addition to the above parlor games, the resourceful mother is able to amuse her children and keep them at home in the evenings, with Japanese paper cutting, song matching, flower matching, games for two or more. Daubing India ink on the nose or cheek of the loser adds interest to many home games, and helps to keep the family hearth warm with smiles and sunshine.

Indoor Sports

Japanese have been afraid of the open air unless sun warmed. Much of their life is lived behind closed doors and in stuffy rooms, many of their indoor sports even are played in badly ventilated rooms. Some of them are:

Fencing, with wooden or bamboo sticks four or five feet long, or with the two short sticks. The wire mask protects the face, the chest is protected with a card board or fiber covering, and the back of the hands with fiber backed gloves. This is the student's and policeman's game.

Judo or light wrestling, sometimes called jiu jitsu, is the famous Japanese trick wrestling. This is done on the mats used on the floor of the homes. The policemen and firemen are proficient in this game and it is very delightful to watch.

Western Games

The western indoor games are adopted but not so rapidily as those for the outdoors. Basket ball has been introduced as a girl's game and Japanese men are very reluctant to take up with a girl's sport. All the girls schools have this game and play it outdoors. Indoor baseball has not made its appeal to the Japanese, owing no doubt to regular baseball weather all the year round.

There are numerous other games played on the mats in the homes and at school, such as while toeing a mark trying to knock the opponent off his balance, or the elbow throw, wrist twisting, or footpushing, and many other balancing games.

Outdoor Games

Flower Viewing

The great outdoor recreation is Hanami or flower viewing. Every spring the trains are loaded with excursionists to famous places. Ueno Park in Tokyo is noted for real sight seeing in cherry season, for here men and women dress up in their best or in masquerade. The plum and cherry seasons are the most popular, although the maple and chrysanthemum have many admirers. Many foreigners visiting Japan get their best glimpse of the Imperial family at the Garden Party in the Palace grounds.

Pilgrimage

Next to flower viewing is the pilgrimage to temple, shrine, noted grave, mountain or large city. The railway has made the old pilgrimage more popular and the people travel by the hundreds in sight seeing. Once to Tokyo before they die and once up Mount Fuji are the aims of many Japanese. On the educational side is the Newspaper Women's Sightseeing Parties conducted by the Daily Newspapers, which aim to give the women a close view of the many manufacturing plants in the city, a tour of the schools, or the barracks, and other places of educational value.

Girls' Games

Girls in Japan enjoy the game of battledoor and shuttlecock, and at New Year's one can hardly walk along the narrow streets without colliding with the enthusiastic players as they seek to get under the flying cock.

In the west of Japan there is a bouncing ball game very popular, which is a great accomplishment, for it consists in patting the ball with the foot to keep it bouncing and at intervals clapping the hands and whirling the body without disturbing the rhythm of the bouncing ball.

Rope jumping is old in Japan but it has received a new impetus with the introduction of the western jumping rope. The jumping is much like the west, although there are several tests of skill which would make the children of the west open their eyes in surprise.

Boys

Kite flying is popular with boys and men. The girls pray to the wind god to cease blowing so that the shuttlecock may fly straight, while at the same time the boys pray to the same god that he will cause the wind to blow and thus take their kites higher and higher. Men enjoy flying humming kites, and on fine evenings at New Year's the air will be full of the hum of many kites flown by the older men.

Marbles have not been used much in Japan until the western marbles came in vogue. But in the old days and even now there is a game played similarly called Betta, which consists in throwing cardboard discs down so as to overturn the opponent's discs. These discs are all sizes from half an inch to four inches. Sometimes the cards are placed in the center of a ring and the cards are thrown so as to hit or go under the opponent's card. Japanese boys believe in lucky cards and when they lose them they will cry or trade two or three ordinary cards for the charmed one.

The western top has changed the Japanese game with tops. In old Japan an old shell which would spin was used, and the game was called "*bai*" on account of the shell used. It consisted in breaking the opponents shell, but today the iron peg and wooden top have changed the game so that pegging or knocking out of the ring shows the victor.

Jan Ken Po

Jan Ken Po as an outdoor game is very popular with children, while the game itself is used by all ages to decide who is "it" or who is to do the mean or hard work. Many times the rikisha men will decide who is to carry the heavy foreigner with this finger trick. It consists in throwing the hands in one of three ways, the fist is called stone, the open hand is called paper, and the two middle fingers extended is called scissors. When all three are thrown at one time no one wins, so that there must be another throw until any combination of two appears. Paper will conquer stone for it will wrap it, but will lose to scissors for it can be cut. Stone will break scissors,

hence conquers them, but is beaten by paper for it can be wrapped by it. Scissors conquer paper for they can cut it, but lose to stone, which breaks them. Another way to play the game by counting is to count one point for stone, two for scissors and five for paper. Children jump from telegraph pole to telegraph pole according to the winner and the number he gets. On rainy days it amuses the children in a game of going up and down stairs according to the count.

Outdoor Sports

Group Sports

Japan is fast being westernized in this particular as in no other. The prevalence and fear of the white plague, and the nation wide desire to make her people taller and physically stronger are having their influence in driving the Japanese out of doors. Again the old Japanese games were too individualistic, and with the rise of the ideal of group life are falling somewhat in the background. Wrestling while popular among certain classes does not appeal to the educated Japanese for it lacks this group spirit, the real spirit of the age. The greatest change in the games in Japan is the adoption of those games which make for group victories and for the developing of the team spirit, and by this means in part Japan is fast becoming democratic in spirit.

Base Ball and Tennis

Baseball is becoming the Japanese national game and the colleges are making it their chief sport. Tennis is second in popularity. Tennis courts and baseball parks are being established even by the banks and business houses for their employees. Every back lot is used by boys of all sizes for playing the "great American game" of base ball.

Cricket and golf are not as yet appealing to the Japanese, no doubt owing to the popularity of baseball and tennis. In Osaka the Japanese bankers are taking an interest in golf as a week-end pastime.

Archery is still a Japanese sport and is kept up as a pastime, but rich Japanese are taking to horseback riding

and motoring, so that archery, once popular, is losing their patronage.

Football is more popular this year than ever, thanks to the enthusiasm put into it by the Osaka Mainichi Daily, for this year there were contests in the grounds near Osaka and the winners, from Doshisha University of Kyoto, the Christian University established by Neeshima, were sent to Tokyo and Yokohama to give exhibition games. The Japanese physique was thought in the past not tough enough for this vigorous game, but the training table in the colleges is developing bodies stout enough for Rugby.

Reading as a Recreation

Love Stories Not Popular

If the number of book stores is any index of the leisure hours of the Japanese they are surely reading more and more. One writer says that every block has its book store. In a land where the complexity of life is such as it is in Japan, we find that love stories do not appeal. The most important problem is the solution of the many family misunderstandings. The writer has read a number of novels and finds that often in a two thousand page novel no hint of love is given and the heroine often is married off at the end, in the old Japanese way, to a friend of the elder brother, to a man not even mentioned in the long novel. Magazines, (Popular, Scientific, Political, Pictorial, Women's, Children's, etc.) and school papers furnish the best reading matter. The daily newspaper is all the reading many of the women do. The continued story in the daily is a very popular novel, and draws great crowds when reproduced at the theatre. The evening edition has a historic narrative of some hero of the old feudal days which appeals to men and boys.

Music

The weird and dirge-like music of old Japan is fast giving way to the more lively harmony-filled operas and other music of the west. As in every department of life, the west is coming in with a rush. A reaction is bound

to come and there will develop a new music more triumphant in spirit and yet true to the soul of Japan. Music and singing are being taught in all the public schools, and the Christian Hymn-book is popular with many people for it is the cheapest and best collection of western music available and thus it is having an unconscious influence in developing the taste of the Japanese.

Concerts

The open air concerts given by the Military Bands in the large cities throughout the country are having a great part in developing an appreciation for the best in music and draw crowds numbering thousands in summer time. The skill and the expression with which they can produce the music of the west is spoken of with appeciation and surprise. Music is lifting the soul of the Japanese and eventually a new music will come.

Religious Recreation

The Japanese monthly religious day is more of a holiday than a day for prayer or soul inspiring sermons. The money changers and those who sell line up the approaches to the temples, shrines, etc. and offer tempting bargains to those who are seeking merit for themselves and their dead. These people though oftimes deceived still are content with their bargains, for all deeds done within the temple count for merit.

Temple Visits

Visits to the temple are for two purposes, to do one's duty to the departed by offering candles, prayers, a cup of cold water, and to burn incense at the accustomed place, and, to find out the will of the tutelary deity concerning the living, in other words consulting the oracle. The former duties are performed with the greatest solemnity, but the latter seems a sort of game, serious and yet half in jest. It corresponds to fortune telling or the visit to the clairvoyant of the west. But in Japan a prayer for a definite object is offered first and the oracle is consulted to see what are the prospects for its answer. Most people can read these oracles but to be more sure of the meaning or the details of the oracle the soothsayer round the corner

of the shrine is ready to explain for a few pennies. The prayer is made in faith that the oracle will be good, the offering is given and then the oracle consulted.

Oracles

There are many varieties of oracles, of which the most popular is the *mikuji* or sacred lot-drawing. This *mikuji* is usually done by shaking from a sectagonal box, one of a hundred sticks, numbered from one to one hundred and marked good, bad or one of a bewildering variety of combinations and variations of good and bad. The stick alone will tell you whether you are to have good or bad fortune but because the oracles are good for one thing and bad for another the paper oracle is bought of the priest in charge for a *sen* (but owing to the war in Europe the price at some places has gone up to two *sen*). The writer has made a partial study of the oracles but can find no system of good and bad numbers.

Changing Luck

The direction of luck changes every year; for instance this year (1918) the south is the lucky direction and the people of Osaka at New Years and *Setsubun* went out by carloads to the shrine at the south of the city to consult the diety who is supposed to reign this year over the changing prosperity of man. The printed oracles are read, and from fear of changing the luck or breaking the charm they are tied to the shrine, or temple door or bellrope, or to some tree or vine in the compound which is invariably a freak of nature. If the luck is bad the god of the other direction is appealed to to change this. In Osaka he is called "Hochigai no Kami" or god of the other direction.

The consulting of the oracles is a kind of secret ballot, at least so far as the priest is concerned, because for each number there is a corresponding paper containing the answers to the following ten questions any one of which might have been the prayer of the petitioner:

1 Possible recovery of things lost, strayed or stolen.

2 Sickness, as to its being light or severe, long or short.

3 Meeting lovers or friends (among the geisha or courtesans) whether soon or late or not at all.

4 Concerning lawsuits and their outcome.

5 Concerning business undertakings and their success.

6 Concerning the asking of favors, whether time and season are favorable.

7 Concerning soldiers at war or relatives seriously ill, whether or not fatal.

8 Concerning a proposed journey and its successful outcome.

9 Concerning marriage and its successful outcome or concerning an engagement.

10 Concerning proposed building operations and its safety from fire and calamity.

A study of the above will show that they cover the most vital questions of life. A classification of the numbers of the oracles would give about the following: indicating very good fortune, 16 numbers; a little more than good or plus good fortune, 35 numbers; half good fortune, 4 numbers; a little less than good or minus good, 5 numbers; good ending, 8 numbers; end a little good, 2 numbers; a little better than bad or plus bad fortune, 6 numbers; bad, 9 numbers; and with very bad or minus bad, 15 numbers. In all 70 good and 30 bad, 16 very good and 15 hopeless.

Good Fortune

A sample of a very good fortune in the oracle says: You will be respected by everybody. Unexpected fortune awaits you. Your sickness is slight and you will soon recover. The party you are waiting for will come soon. You will win in your lawsuit. Your lost, strayed or stolen things will be returned, if not the same then better things will be given you. It is alright to marry the party you contemplate. Your request will be granted and your conference will be for your advantage. It is a favorable time to build. You or your friends will survive war and the severe illness. You must be humble or you will lose your luck.

Bad Luck

One of the worst says: This party has very bad luck, and there is no hope. Will have troubles by fire and thieves, but

if honest will survive. Sickness is dangerous and will not recover. Joys will become sorrows. In court has too many hindrances. Lost, strayed or stolen things will not be recovered. Secret lover will not come at all. Building, wedding, engagement or journey very bad at this time. If question of life or death, death.

Between the above two oracles there are about one hundred varieties of success and failure, Some good for one thing and bad for others, and some are very complicated so that there is need for the interpreter who awaits the innocent petitioner.

Burning Oracles

Another religious recreation is the consulting of the oracles by touching a hot coal to the marked place on the paper oracle and watching the result. One of the eight possible answers will be surrounded by the path of the fire, which follows an invisible tracing of some chemical. In the center of the paper there is a picture of the shrine or its symbol, on either side is an answer and the top and bottom rows each have three answers. For example the bottom row might read from left to right *hankichi* or half good, *suekichi* or end good, and *kichi* or good, the upper row *daikichi* or very good, *hankichi* or half good and *kichi* or good, on the left center *daikyo* or very bad and on the right *kyo* or bad. Thus there are six chances out of eight for good luck. These papers are sold at the shrine in packages of five or more and many people take them home to be burnt in secret when in doubt about an undertaking.

"Tomobiki"

Many religious players are not satisfied with knowing whether a thing is good in itself, they want to know if the day and hour is propitious. This is discovered by consulting the almanac as to the relative value of certain days and is known as *tomobiki*, meaning pulling one's friend. In this *tomobiki* we see the Japanese week of six days and according to Buddhistic count and naming is as follows:

The first day is called *Sensho*, meaning *mazu katsu*, first victory, the earlier the better, hence the morning is the best time to do anything on this day.

The second day is called *Tomobiki*, on this day it is dangerous to bury but alright to marry. If you must bury on this day it must be done very early in the morning or late at night.

The third day is called, *Senpu*, meaning *mazu makeru* haste defeat, hence the later the better. The afternoon is the best time to do anything on this day.

The fourth day is called *Butsumetsu* or *Hotoke horobiru*, Buddha falls, hence this whole day is very bad, for even the saints fall on this day. A certain rich Japanese refused to give to a worthy cause in which he was interested because the request was make by the foreigner on *Butsumetsu* day, and he felt that he would be wasting his money to give to anything on this day.

The fifth day is called *Taian*, or great peace day, hence all day is good for all undertakings. In our house we have occasion to use a man to help in cleaning who assists at funerals, but on *Taian* day no matter how urgent the work we can not get him, for it is his busy day, he can assist at funerals all day and get four or five-day's pay for one day's work.

The sixth day is called *Shakko* or red month day, and man must be careful on this day. Only the noon time is good, from ten to two.

Buddhist Week

This Buddhist week starts anew the first day of every month according to the calendar, so that the first day of every month is lucky in the morning, no matter what the day preceding might have been. This reminds one of the western rhyme, Monday for wealth, Tuesday for health, Wednesday the best day of all, Thursday for losses, Friday for crosses and Saturday no day at all.

The Shintoist has a week also of six days but it does not play such an important part in the life of the people, except in their fortune telling. The importance of helping their dead has given the Buddhistic week its preeminence.

Even in the stock exchange great importance is attached to this matter of the lucky day. The hours of business in the stock market seem irregular until one studies this week of six days and their lucky hours, when perfect system will

appear. As in other countries so in Japan speculators are the most superstitious of men and would fear to violate the rules of the game of *Tomobiki*.

The Game of Compatibility

Not long ago a certain missionary on searching for a teacher found a young man who seemed to fill the bill. But his Japanese pastor told him that though the young man was alright they could not get along together. Another young man was introduced who did not seem so promising but who to the surprise of the missionary worked well with him and proved entirely satisfactory. The pastor afterwards explained that the first man's disposition did not agree with the missionary's and that they could not get along together no matter how hard they tried. This story suggested to the writer a study of the nine dispositions.

According to the Japanese reckoning of stars and astrology there are nine different dispositions. The years are numbered and go in the reverse order from the usual count of the years; for instance 1900 happens to be No. 1; 1901 is No. 9; 1902 is No. 8; 1903 is No. 7; 1904 is No. 6; 1905 is No. 5; 1906 is No. 4; 1907 is No. 3; 1908 is No. 2; 1909 is No. 1 and 1910 is again No. 9. For those interested in other dates 1870 is No 4; 1880 is No. 3; 1890 is No. 2 and 1918 is No. 1.

The following table will show what dispositions will work together and which will not. The dispositions of people born during the year known as

No. 1 are called white water star and can get on well with 3 and 4, but much better with 6 and 9. Not well with 9 but very badly with 2, 5 and 8.

No 2 are called black earth star, and good with 6, 7 and 5 but better with 9. Bad with 1 and very bad with 3 and 4.

No. 3 are called blue wood star and good with 9 and 4 but better with 1. Bad with 2, 5 and 8 but very bad with 6 and 7.

No. 4 are called green wood star and good with 9 and

3 but better with 1. Bad with 2, 5 and 8 but worse with 6 and 7.

No. 5 are called yellow earth star and good with 6, 7, 8 and 2 but better with 9. Bad with 1 and very bad with 3 and 4.

No. 6 are white metal star and good with 1 and 7 but better with 2, 5 and 8. Bad with 3 and 4 but worse with 9.

No. 7 are called red metal star and good with 1 and 6 but better with 2, 5 and 8. Bad with 3 and 4 but worse with 9.

No. 8 are called white earth star and good with 7, 6, 5 and 2 but better with 9. Bad with 1 but worse with 3 and 4.

No. 9 are called purple fire star and good with 2, 5 and 8 but better with 3 and 4. Bad with 6 and 7 but worse with 1.

The Year's Luck

Not only is this game played with regard to one's friends but also in regard to one's own future, for each year has a number and the number and luck change every year, so that some dispositions have good luck one year and bad the next. The trip to the shrine on New Year's gives the new arrangement of the figures for that year. This is arranged similarly to the mathematical puzzle in which the figures from 1 to 9 are arranged so that the sum of any three figures in a straight line is 15. In this however the center number changes every year and the other numbers are arranged about it in an octagon so that the sum of the figures in any diagonal is equal to fifteen, or when that is impossible the difference of any two sums must be exactly nine; for instance one combination gives the sums of the diagonal to be 18 and 9, another gives the sums to be 21 and 12. Again 1919 is No. 1 and the sums of the diagonals are 21 and 12.

"Yakudoshi"

The scope of the present paper will not allow us to go further into the very fascinating game of religious fortune telling. But there is in addition to the above another very serious game among the Japanese, which is the

yakudoshi. These years correspond somewhat to the physically critical years of the West but play a much more important part through superstition in the life of the people of the East. The years most feared by the Japanese are 23 and 42, and during these years any little trouble will be greatly magnified, and only great changes overcome the charm of their fear. Prof. Starr was a first hand student of this phase of Japanese life in his last trip to Japan. His interpreter had just passed into his 23rd year. The last half of his time was to be spent in Korea but they no more than got to Korea than a little indisposition was thought to be something serious and the young man fearing that he might die away from home insisted on the professor returning to Japan. Again a little toothache kept them tied up in Kyoto for two weeks. These and many other such experiences show the power of superstition over the people and the way in which they will play this religious game during the critical years.

Consulting the Oracles

The impetus given the consulting of oracles by the Coronation and its many religious preparatory ceremonies can not be lost in a short time. For at that time the settling of the days for the various services, the place for raising the crops for use in the ceremony, in fact everything connected with the whole occasion was decided by consulting the oracles, in some cases by the use of the turtle shell, others by the breast bone of the deer, others by various oracles once in vogue in different parts of the country, and revived for this occasion. It has been said that the famous Takashima, now dead, but who lived near Tokyo, was the medium through whom various national topics of international importance were settled.

God grant that a simpler faith and trust may supercede all Japan's superstition and give her people a truer peace and a more hopeful outlook on life, so that they may go forward with the knowledge that all things work together for good to them who love God.

CHAPTER V

SHINTO AS A NATIONAL CULT

By R. C. Armstrong

Religion and Government

"Religion, especially Christianity, makes it in general a moral duty to obey the government. Accordingly government necessarily enjoys the benefit of this teaching and is considered to be supported by the power that rules the universe". (Introduction to Political Science, 177) In these words the late Professor Seeley of Cambridge describes the relation of Christianity to the established government in any country. But while this is true, Christians have ever demanded religious liberty, and for the sake of liberty, men have been, and men are still willing to sacrifice their lives without regret.

Shinto

Immediately after the Restoration, it was hoped that Shinto might be made the National Religion of Japan; but the rapid progress of Christianity and the beneficial effects of modern civilization made it impossible. At first Shintoists and Buddhists came together again to combat what appeared to make their opposition more effective. They used western science and modern criticism with the result that their own superstition had to be abolished and the method of presenting Christianity improved. The effect of science and the western love of liberty had a very beneficial effect in refining both Shinto and Buddhism.

Relations Change

Prof. Seeley said, "It is a historic law that a state as it develops tends to disengage itself from the particular form of religion with which in its primitive period it had been connected and in its earlier stage the state is very frequent-

ly found thus intimately connected with some special form of religion" (Ibid 77). This law applies to the Japanese state in every particular. In the early days, the Japanese were closely related to Shinto and vigorously opposed the introduction of Buddhism. For centuries Shinto was practically absorbed by Buddhism. But with the revival of Shinto in the seventeenth century and especially after the Restoration, Shinto as a religion prospered once more. With the introduction of modern learning, it became necessary to distinguish between the national spirit and the popular religion which sought for special favour.

Religious Liberty

The problem of the government was a very delicate one. They could not do other than protect and develop the national spirit. The presence of old feudal clan influences made that doubly important. In 1889, a constitution was promulgated, and article XXVII guaranteed religious liberty to Japanese subjects, within limits not prejudicial to peace and order and not antagonistic to their duty as subjects. The following year a national code of morality based on the virtues of the Imperial ancestors was issued as a substitute for all religion. This was followed by a comparatively long period of opposition to all religion as superstition.

A National Cult

Shinto was interpreted, not as a religion, but as a National Cult centering around the Imperial court. All ceremonies connected with the Emperor, the Ise Shrine, the Coronation and great national events were interpreted as national, but not as religious.

Buddhists and Christians could take part in national ceremonies and feel no religious scruples about it. In 1889 the National Cult was put under the control of a special Bureau of Shrines in the Home Department, while various religious sects of Shinto were placed along with other religions under a Bureau of Religions in the Educational Department. This wise step made it possible to give real religious liberty and at the same time to preserve the historic spirit of old Japan which bound the present to the past.

Shinto shrines, ceremonies and festivals thus have national value. They represent the ancient traditions of the nation. They are an outward expression of the ideals and standards which have helped to guide the Japanese Empire through her varying experiences: but especially during these years when she has been passing quickly from the position of a secluded unknown island-kingdom to a position of influence and power in international affairs.

The English Counterpart

In retaining these ancient associations Japan is doing what the western nations, especially Britain, have found it necessary to do. Speaking of the British Coronation Ceremony, the late Dean Stanley said, "The Westminster Coronations contain on the one hand, in the Recognition, the Enthronization, and the Oath, the utterances of the fierce Democracy of the people of England; they contain on the other hand unction, the fatal stone, the sanction of the prelates and homage of the nobles, the primitive regard for sacred places, sacred relics, consecrated persons, and heaven-descended right, lingering on through changes in the most opposite direction." In these brief but significant words is hidden the spirit which in England corresponds to the place Shinto must hold in Japan in the mind of cultured Japanese

The British Coronation ceremony contains many significant and ancient customs, symbols and forms which though clothed in the garb of superstitions, have a peculiar power in our national life and an especial interest to us, as representing the normal, conservative evolution of our ideals rather than radical, revolutionary or iconoclastic processes of change. We reverence the past because it gives balance to present-day tendencies and standards of life and thought which are sometimes too barren of the aesthetic and the poetic.

Imperial Ancestors

In spite of seasons of suppression and struggle the Mikado is the longest dynasty in the world's history. There is something very admirable in the Japanese reverence for the ancient way of the Emperors, and the manner in which

the Imperial family has held the loyalty and affection of their subjects, and has contributed to the national character and ideals of the people. The Imperial ancestors are inseparably related to the National Cult. They are the fathers of the people and of the nation as a whole. In fact, the Japanese Empire is a family grown large around the Imperial ancestors, the founders of the nation. Consequently the reverence and loyalty to the Mikado which forms such an important part of National Shinto, is one of the greatest elements in the national life for righteousness, and in promoting the steady growth of, and adherence to many of those religious and moral virtues which are universally held as essential.

A Source of Power

The rallying of the nation in devotion and self-sacrificing service to one central idealized dynasty is a peculiar source of power in the life of Japan. It gives the Empire a personal center which if wisely interpreted will cement and adorn the national life with truly moral and spiritual virtue. At the same time, if these ideals are properly guarded against narrow-mindedness, they will lead the Japanese people into world-wide human service, producing the highest and most cosmopolitan type of loyalty and harmonious effort to make their contribution to the freedom and culture of the world.

Such a personal center is of inestimable value to the nation. The younger nations of America might well covet these advantages. In a school in Boston for the children of Italian immigrants, they are accustomed to have rehearsals for George Washington's birthday. These Italian children are taught to salute the stars and stripes and say, "Hail to thee, old flag." This is a mechanical attempt to create a national spirit. In England the British noble pays homage to the newly crowned sovereign by kneeling and kissing his hand. This homage is another illustration of the same spirit. We would not admit that these represent anything like Caesar-worship. All three have essentially the same end in view, viz. the the culture of the soul of the nation.

Homage

Some people have been alarmed by the adoration and homage paid to the Imperial family. They fear that reverence of the Imperial and ancestral shrines are contrary to our ideals, and some have even refused to contribute to the memorial shrine to the late Emperor. Homage in the West was originally paid to a god, but in process of time it came to be given to men as a taken of great respect and adoration. In the process of evolution through which homage passed, there were many who opposed the custom. even in the West, and who refused to bow before the Roman or the Persian ruler. But in England homage is so entirely freed from the idea of worship rendered to a god, that the custom still persists. We stand in a transition period in Japan: the fight over the homage and the adoration of the Imperial photograph has been fought, but it has been interpreted in a manner to give offence to no right thinking man, who understands that all of these patriotic ceremonies are nothing but the embodiment of the national spirit of reverence for the Imperial ancestors of the Japanese people. In this sense, bowing before the national shrines may be interpreted. It is not unlike our action in removing our hats in the presence of, and out of respect for the dead.

The Missionary Attitude

It is highly important that we missionaries should, without compromising fundamental principles, so interpret these most sacred things which stand for the soul of the nation, that we may find a point of contact, and enter into sympathetic touch with the people for whom we are working. Otherwise our effort will be useless and our message will be regarded as artificial and superficial. We cannot but sympathize with and truly admire the old Japanese mother whose son became a member of the Roman Catholic Church. He was anxious for his mother's conversion, and sent her literature that she might be properly instructed in his adopted faith. The old woman was greatly and sincerely shocked by her son's actions. She refused the literature saying, "Those who know the springs of Toyo-Ashi-Hara (The Great-Reed-

Growing-Plain) have no need for the artificial foreign flower. I am a tall reed blown by the wind. I wish the wind would cease blowing and leave me alone." Somehow we are moved by the loyalty and devotion of the mother. Such noble spirit cannot and should not be destroyed. It is our great responsibility to show that our great gospel is not an artificial flower in any soil in which it is placed. We must show that it fulfils, and that it not only does not destroy anything that tends to exalt the nation, but it gives the nation a world-wide mission to humanity.

Alarm

But while it is easy to admit the importance of all that is said about keeping up the continuity of national traditions, if Shinto is a religion we cannot encourage anything more serious than reverence at shrines. In 1914, when in view of the war and in view of the approaching coronation of H. I. M. the Emperor there was naturally a revival of ancient customs, local prefectural and country officials ordered the people to install God-shelves, and to put straw ropes on their gates, and to pray for the success of the armies in the field, worshipping toward the ancient capital. God-shelves and ropes are mere wood and hemp, but both Buddhists and Christians were alarmed, since these things in some cases involved matters of conviction and faith. The question was again raised as to the actual nature of Shinto. Is it a religion or not? Christians and Buddhists very naturally felt that if prayer were introduced at the shrines, the government in its zeal for the nation had gone too far. The Congregational Japanese preachers passed a resolution appointing a committee to consider means and ways of explaining to the Japanese people that shrines are not religious institutions.

The Shinto believers organized a "Shinfukai" "Divine-Wind-Society" for the purpose of defending shrines. Not only were Christians alarmed but Buddhists also entered into the controversy with much spirit. For a brief time it looked as if some oppressive legislation were about to be enacted. But in the light of present-day tendencies it is possible to think that it was a blunder on the part of

some officials who could not appreciate the real difficulties involved, and confused the religious problems with National Ethics. The Home Department sent out instructions to the governors how to perform worship. Heads of counties gave out prayers for the peace and prosperity of the country. The difficulty was very greatly increased by the fact that the government Shinto official representing the home department was frequently the same man who represented the local religious sect in the Religious Bureau. It is also made more difficult by the fact that popular religious believers use the same shrines for religious worship.

Non-Religious?

Advocates of the non-religious nature of national Shinto argue that the shrines are nothing more than the tomb-stones of the ancient heroes. They point out that the Nihon-Shoki does not give the five Heaven Gods, but begins the god-age with the gods of the earth who are no doubt ancestral heroes and not gods. Motoori explained this, "The key to the explanation of the omission of the names of the heaven-gods may be sought in the sharp distinction the writer of the Chronicle draws between them and the earth gods in whose list Kuni Tokotachi stands first, and whose lives and not those of heaven-gods are the objective of the writer." In course of time the cult of Shinto evolved into a system of religion with a comparatively rational thought of life and the universe. This revolution began in the reign of Emperor Ojin so that Pre-Ojin-Shinto was not a religion, but Post-Ojin-Shinto was. The five Heaven-Gods are therefore classified as a separate class and are given a different rank from the seven Gods-of-earth. Consequently it is argued that in its earliest form, Shinto was a national cult, and Religious-Shinto developed later. In this way, Shinto is purely a national cult. Its ancient Gods were really heroic, historical characters gathered around the ancient Empress of Japan. Reverence for these heroes, loyalty to the Emperors and devotion to the Empire are the essential elements of Shinto. Its spirit is represented in the mirror, the sword and the jewels which are the insignia of the

Emperor's office. Of these three treasures, the mirror and the sword are especially interesting; the former represents the soul of the sun goddess, and is probably a relic of primitive animism; the latter represents the soul of Japan, and has always been very highly prized, so much so that the ancient swordsmith used to purify himself before attempting to do his best work. This ideal was beautiful, and should be extended to all labour, so that industry and commerce may be ennobled.

From this national point of view the Heaven-Gods probably came from China and India. There is no doubt a close resemblance between the first triad of Gods in Japan and the Indian triad. It also resembles the Chinese triad composed of The-Great-Limit and the two producing principles, the male, and female. There can be little doubt that these are similar. But the same idea is also found in ancient Persian, Egyptian and Grecian mythology. So it is not distinctively Japanese.

Hero Worship

Again, the revival of Shinto in the seventeenth century was at the outset nothing but a national revival of interest in ancient learning. Kada Asumamaro, Kamo Mabuchi and others were scholars rather than priests. The former said, "If there is special way of the Gods in the world, man must learn it from man." The latter held that "Kami" was not the Chinese word for (神) God; but the character for upper (上) and that "men of later times confused this distinction between Gods and men; it is to be regretted that such a mistake should occur." This opinion has been held by many Japanese scholars. If it is true that the gods were heroic, God-like-men, then Shinto is a kind of Hero-Worship, a national cult centering around the Imperial family. Even Hirata Atsutane described the ancients as if they were God-like-men.

National

Dr. Inoue in an article in the Toa no-Hikari for April 1916, spoke of national Shinto (Kokutai Shinto) which centers around the Imperial ancestors, shrines, and other things of national interest. It aims at protecting the national constitution with religious sanction. He says, "Shintoism is

a power by which the national constitution of Japan is sustained and confirmed. It guarantees and elevates the destiny of the Japanese race. If Shinto kept properly active, there would be no danger from the introduction of other religions like Buddhism and Christianity. They would only serve us by giving additional content to the comprehensive and inclusive spirit of Shinto, which as in the past, regulates all of these later religions. Shinto is not a collection of mythology. It may be defined as a conscience in the heart of our people in which to develop the national spirit which they received from their ancestors."

With these sentiments every missionary must sympathize. As Dr. Inoue pointed out, it is a national religion like Taoism in China, Brahmanism in India, and Judaism in Judea, and is not a universal religion like Buddhism and Christianity. But in the age in which we live, as in the case with Judea, we must show that Shinto finds its completion and fulfilment in Christianity.

Preparation for Christianity

The national religion has had its place in Japan as a forerunner of the ultimate religion of man. It was really a great preparation for the Christian conception of life and humanity when Japanese recognized some heroic men as divine. It is not such a difficult problem to extend this conception to the divinity of all men. Hirata Atsutane had partial appreciation of this truth; but in this age men can readily recognize that Atsutane's narrow vision was due to the influence of his age upon himself. It is easy to understand how a man in his age could think of Japan as being the special nation of the Gods; but in the age in which we live such a principle must embrace all nations which can alone find their true national mission in world service.

The Shrines

The shrines of Shinto are symbolical of the spirit of Shinto. They are built for the purpose of worshipping the ancient heroes, whose patriotic work and lives have made Japan what she is today. They have been built to inspire a patriotic spirit and loyalty and thus indirectly to preserve the national institutions. They serve the same as Nelson's Monument in England, or Grant's tomb in New York.

But Nelson or Grant are not enshrined in their memorial tablets. Their spirits are not worshipped even by ignorant people. In this point they differ fundamentally from the shrine of Japan. The shrine resembles some of the more ancient holy places in Europe or Palestine, and the attitude of the people toward it is very similar to that of the Roman Catholic believers to the saints. For the masses the shrine is a place of worship and prayer. The following prayers illustrate some requests that are frequently made before the shrine: —

Prayers

(1) "To the spirits of my august ancestors of many generations before whom I reverently bow; grant, I pray thee, unto all my family and kinsmen, male and female, that with hearts bound together in mutual fellowship they may not be remiss, but diligent in their several callings, that the children whom I beget may flourish more and more and be blessed night and day by your benign protection."

(2) "This is the prayer which I offer in all reverence before the great and august deities: Oh, ye great gods, pleased by your gracious, spiritual influence to bestow upon me food, clothing, and a home, and all other things just as I seek for them, and as I labour for them; unite all my kith and kin in busy prosperity; may we have tranquil and happy minds day and night, and after death do ye rule over us eternally, and according to the laws of that unseen world, grant us also a place among the company of the gods. Protect, bless, and help my children increasingly from generation to generation, and without chance of diminution now or in the world to come grant me joy and favour. Deign to take delight in the praise which I offer, and may divine will be propitious to me. Oh ye gods of heaven and earth, protect and bless me." (Prayers quoted by Dr. Coates in a paper before the Canadian Mission).

These prayers are typical of the religious spirit which has gathered around the Shinto shrine. No such religious spirit exists around the tombstones of western heroes, which are none the less effective in nurturing the national spirit.

This element of worship rightly alarmed many Buddhists and Christians who demanded that those who are in a position to do so would interpret the shrine to the masses so that the real meaning of the custom may be made known. They also expect that the government official in charge of the shrines shall not be connected with religious bodies as priests. Some such official statement should be made in order to preserve the article of the constitution granting religious freedom to all Japanese.

Not All Bad

But nevertheless worship at the shrines is not an unmixed evil. If the objects worshipped are spirits and not gods in the Christian sense it is not unnatural that common people who have a very strong sense of the reality of the spiritual, should speak to the dead. If a man believes that the spirit of the dead hero lives and hears, then the problem of immortality of the soul or the resurrection of the dead is a very simple one.

But in thinking out these problems we forget that it is not so long ago that most men believed in angelic appearances to man. The ancient Jews had their portable shrine as a symbol of God's presence, and it was not for centuries that they were told they should worship God the Father everywhere in spirit and in truth.

It is difficult to believe that God ever required the Jews to worship a brazen serpent, and yet that incident has become a powerful symbol in presenting Christian truth. These and other incidents illustrate God's tolerant attitude toward man during his progressive movement from the kindergarten stage of religion to that of spiritual truth and light. We must be equally liberal in our attitude toward the shrines of the heroes of Japan realizing that time will give the shrines their proper place.

A Symbol

*The shrine is a symbol of the reality of the spiritual world. We do not need to prove to the Japanese

*If the Japanese authorities would either destroy their idols or collect them in their museums, it would be a great help not only to religion but to education and culture. They are neither beautiful nor useful. Our work of reconciliation and interpretation will be greatly helped if those

that there is such a world. Every loyal Japanese must believe in such invisible beings. The Shinto idea of becoming "kami" after death is in reality the idea of becoming spirits after death. The fact that Christians have adopted the word "kami" for God has made many Christians fear that Japanese "kami" are contrary to Christian ideals of monotheism. The remedies for most of these difficulties will be the adoption of a new word for God. We must have unique words like (Jo tei) "Upper Emperor" (Tenshu) "Heavenly Lord." These words remove the difficulty caused by adopting a word which may be applied just as readily to a snake as to a man or to a higher spiritual being.

The Food Offered

The food placed before the shrine resembles a very old Egyptian custom, and originally, no doubt, the meaning was also similar. In Japan, however, it has come to be largely a form, not unlike our own custom of decorating the graves of the dead with flowers. The Chinese have similar customs. In some cases they place fowl on the ancestral grave. Some one is said to have asked a Chinese gentlemen, "When do you expect the dead to eat your chicken?" He replied, very logically, "When the dead come and smell your fowers." There is no doubt that the two customs are essentially the same. It is also a fact that many of our western Christians feel that they live in the presence of the dead. "Are we not surrounded by a cloud of witnesses?" If this is true, then the lady missionary who visited a seeker's home and found the mother and daughter-in-law decorating the godshelf in honour of the son and husband who was killed in the Russian War, made a great mistake when she made it a condition of becoming a Christian, that they should cease to show these marks of respect for the dead. It is worth thinking about, and devising some method of satisfying the legitimate desire to honour the ancestral spirits. Let

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who are in a position to do so will abolish all shrines to foxes and other animals and assist in wiping out ignorant superstition by interpreting the unity of the spiritual world as culminating in Personality whose nature is universal wisdom, love and truth.

us not be narrow and exacting. Christ never was iconoclastic when dealing with anything but hypocrisy and deceit.

Purification

The various acts of purification connected with ceremonies of Shinto are significant; but in too many cases they have degenerated into mere spectacular curiosities of the past. If so they fail to serve their purpose for the culture of deep spritual patriotism and loyalty and become simply forms without much influence on the national life. But originally they have been outward symbols of inward purification of life and thought. They are meant to teach the importance of purity of heart before a man can truly worship the gods. Such symbols are most beautiful, and should be preserved. They have been preparing the minds of the people for the deep spiritual meaning which Christianity can alone give. It should not be difficult for the Japanese to understand the spiritual meaning of Jesus' words "Blessed are the pure in heart, for they shall see God."

True Interpretation

Finally we must reinterpret the whole history of Japan in the light of the Christian ideal of light and truth. For example, Nichiren interpreted "The Mongolian Invasion" from the standpoint of his religious ideals. Shinto does the same. Believers are told that a great cloud went from Ise shrine and a great wind guided by the heavenly Gods fell upon the enemies' ships and destroyed them. Christianity must interpret all great national events of Japanese history as working out the divine purpose and as preparing the Japanese Nation for the great part she is to play in modern times. She is a nation with a divine mission to serve human good througout the world.

CHAPTER VI

THE UNION CHURCH MOVEMENT IN JAPAN

By Doremus Scudder

A Growing Influence

The faith of the Associated Foreign Missionary Board of North America in the importance of maintaining Union Churches in Asiatic cities, where large numbers of English-speaking foreigners live, has been fully justified by the steadily growing influence of these institutions occupying the three strategic centers in Japan. The story of the work of the oldest of these during 1917 is told by Rev. William Martin, Pastor of the

Yokohama Union Church

"Three or four outstanding features call for special mention.

"(1) The attendance at regular services has been maintained at a high level. The average attendance at the Sunday morning service apart from the holiday months, has been equal to 90 percent of our resident membership, and at the evening service to over 70 percent.

"(2) The additions to the membership of the church were larger in number than in any previous year of the church's history.

"(3) The Sunday School enrollment and average attendance has increased over those of last year.

"(4) The financial condition of the congregation, in spite of the heavy calls upon the members for contributions to war funds of various kinds, is very satisfactory. For the first time in years we have closed the year's accounts not only without deficit, but with a credit balance.

"In addition to this there has been raised by the con-

gregation a sum of nearly ¥1000, for various benevolent objects. The congregation, in spite of its many nationalities and of its varied denominational components, is united, harmonious, and steadfastly loyal to the 'faith once delivered to the saints.' The Apostles Creed forms a regular part of our Sunday worship, and the burden of the message of the pulpit is 'Jesus Christ and Him crucified.'

Tourists

"One of the most interesting features of our work is furnished by the large number of tourists, and of missionaries travelling to or from their fields, who worship with us for a day then pass to the ends of the earth. A moderate estimate would give from 200 to 300 of these missionaries in a year.

"And yet, we are only touching the outer margins of the work. There are in Yokohama at least 1000 English speaking foreigners, who come from Christian and Protestant homes. It is doubtful if more than 200 of these maintain any connection, except of the slightest character, with the two Protestant churches. The tendency to throw off all religious restraints so soon as the East is reached is almost universal, even with those who recognised these in their home lands. And, alas! very many who come here were without a definite religious life at home, and therefore indisposed to seek it abroad.

"We can only labor and pray, and keep the light burning clear and undimmed, and then leave the issue with God".

Rev Willis E. Parsons, D. D., former President of Parsons College in Iowa gives the following sketch of

KOBE UNION CHURCH

A New Pastor

"During the past year Kobe Union Church has had the trying experience of a change of leaders. Rev. Stanley F. Gutelius left in April after five years of successful service, and Rev. Willis E. Parsons began his labors the last of September. During the months intervening the interests of the Church were faithfully cared for by members of the Mission forces in Kobe.

"The abiding character of the work of former Ministers is abundantly witnessed to by the vigorous life of the Church and the enthusiasm with which it co-operates with its new leader. With the growth of the Port and the influx of foreigners the field of this organization is ever enlarging, and the needs of the situation are calling for extension in every direction. The membership of the Church has caught a vision of the possibilities before it, and with the enterprise born of such a vision purposes to take advantage of every opportunity. Pressing on along lines plainly indicated by God's providences the Church has faith to believe that its best years are before it."

Tokyo Union Church

The First Settled Pastor

The English speaking population of the metropolis of Japan had grown so large that in 1916 it was felt that the Union Church which had for some 44 years gotten on without a settled pastor devoting all his time to the work ought more thoroughly to organize itself, canvas the local community and call a minister to take the leadership of the enterprise. This was done and the Rev. Doremus Scudder of Honolulu was invited to become pastor, accepted and began work on the first Sunday in December. After several months the roll of charter members of the reorganized Church was completed early in 1917. Of the total charter membership of 193 the men numbered 80 and the women 113. 7 of these had joined on confession, 10 by letter and 176 retained connection with home churches. During the remainder of the year 6 united on confession, 1 by letter, and 33 with retention of former connection, or 40 in all, 11 men, 29 women. Two have withdrawn and 11 have left the country not expecting to return, leaving an active membership of 220; men 86, women 134. 167 reside in Tokyo, 33 elsewhere in Japan and 20 are temporarily absent with the intention of returning.

While missionaries predominate in the membership, the large foreign business houses, the embassies, and the university faculties are well and enthusiastically represented.

Earnestness

The one outstanding feature of this first year's work has been the downright earnestness of the members and supporters of the church. Though the single weekly service which it is possible to hold has had to be set at a most inconvenient hour, 3.15 Sunday afternoon, the attendance on fair days has run anywhere from 125 to 200 and on stormy days to half these figures. Those who come travel long distances, not a few more than three miles. All make some sacrifice to be present. It is no wonder that this spirit has given to the after meetings the designation of "the most friendly place in Tokyo."

Church Plant Needed

By the courtesy of the Japanese Ginza Methodist Church we are permitted to use their building on Sundays, a much appreciated kindness. The lack however of a plant of our own makes it impossible to do the large work knocking at our doors. For foreigners residing in a great Asiatic city like Tokyo a real Church Home is a sine qua non and means far more to them than its like would in Britain or America. There is an insistant demand in an adequate church plant here for an apartment adjunct where young business men and women teachers and small families can find accommodations. If a dormitory is an essential in Y.M.C.A. and Y.W.C.A. work in the home lands it is incalculably more so for foreigners in a city with conditions like Tokyo. Our people are hoping and praying that means may be found for providing all that is required of a Union Church alive to the demands of such a situation as that which faces this organization.

Progress

During 1917 nearly $7000 was raised for the Site and Building Fund which brought that up to about $8500, a tenth of the amount needed. From the Anglo American Communities Committee of the Associated Foreign Missionary Boards of North America a grant of $1106 was received towards Pastor's salary and travelling expenses. The church raised $2203 and closed the year with a balance of $13.28 in its treasury. In view of the demands of war relief work and local charities and of the very

moderate income of our people, this financial record seems almost unbelievable.

The Church School has had much thought and under the direction of its officers and teachers is rapidly developing into a model institution. Here too the afternoon hour (2 o'clock) forbids the attendance of not a few children.

A flourishing Women's Society has been organized and is busily at work. New Hymnals have been purchased and have greatly enriched the services. An excellent choir has generouly contributed its inspiration, and representatives of 20 different communions and 8 nationalities have learned golden lessons in working happily together.

JAPAN

PART VIII

OBITUARIES

OBITUARIES

I.—MRS. JAMES B. AYRES

Mary Stilson Ayres was born of New England parentage in Galesburg, Illinois, in 1859, was graduated at Knox College and taught in the public school of Galesburg. After a short nurse's course in Chicago taken in preparation for her work on the foreign field, she was married to the Rev. J. B. Ayres, and sailed for Japan in 1888.

They lived first in Hiroshima where there was a small but congenial Missionary circle to whom they became greatly attached. Three years later they went to Yamaguchi, and for many years had charge of our Girls' School there. When the school was moved to Shimonoseki, Mr. and Mrs. Ayres took up residence there. But soon afterward the trouble developed which took Mrs. Ayres home in 1916. At first there was improvement, and she spent a happy hopeful winter in Florida with her husband. But then the clouds gathered again, and after a series of operations endured with heroic courage though great suffering, she died in Chicago May 17, 1917.

Mrs Ayres had an extremely social nature and her home wherever she lived became the centre of loving hospitality. A strong true friend, she was always sympathetic to joy or grief, with no gloom about her religion. She was methodical and thorough in preparation for her work in Sunday School, teacher's class, or woman's meeting, as her indexed reference books show.

The memory of her courage, her sincerity, her steadfast cheerfulness, and her strict fidelity to duty will always be a blessing to those who knew her.

II.—MRS. JOHN C. BALLAGH

Mrs. Rebecca Falls Ballagh, the wife of John C. Ballagh passed away on the 29th of August after a lingering illness of two months. Her husband, two sons and a daughter survive her. Mrs. Ballagh was born in Alexandria Va. on the 25th of Nov. 1856. Moving somewhat later to Baltimore Md. she entered Maryland College, then the Lutherville Female Seminary, from which institution she was graduated with honors, in 1874. In the fall of 1883 she decided to come to Japan as a missionary under the American Episcopal Board. To fit herself for the work she spent six months at the Mission in New York City, doing slum work. The following Spring, 1884, she came to Japan and was located at Osaka but moved to Tokyo shortly after, where she joined the staff of St. Margaret School. The following year she married Mr. Ballagh of the Meiji Gakuin. In her early married life she was engaged in evngelistic work holding many meetings among the women, but later felt obliged to curtail this work with the increasing demands of a more immediate and intimate nature—the case of rearing a family. Mrs. Ballagh had a quiet and unobtrustive life, putting the welfare of her family before other consideration—she was first of all a mother—then a missionary.

III.—LUKE W. BICKEL

By F. C. Briggs

Captain Bickel was born in Cincinnati, Ohio, Sept. 21st, 1866. His early school days were spent in Cleveland, and in Germany, where his father had charge of religious publication work. He was a retiring, sensitive lad, and so delicate in health that it was decided he must give up medical studies, and go to sea. In the free life of the sea, battling with the elements and controlling men, (he became second mate at twenty) there developed the magnificent powers of body and mind that soon made him in name, as in fact, Master. At 28 he became manager

of the English Baptist Publication Society, and soon increased its business fourfold.

In 1898 he came to Japan, accepting an urgent call to evangelize the peoples of the Inland Sea. The early years of work in this field were of such hardship and unceasing struggle that his health was wrecked. The doctors repeatedly ordered him home, saying he could not stand another six months here. He always replied that the Lord had sent him here to this work, and he would rather die attempting it than live by dropping it. And with shaking body but unwavering purpose he kept at it, the indomitable spirit driving the suffering body to constant exertion, even when for months his sleep did not average two hours out of the 24. When friends urged reasons for stopping work for a season, he would reply: "If I listen to reasons for stopping, there are always reasons in the Islands."

It is almost impossible for those who see the work now to imagine the early difficulties. The first ship was a cramped and lonely home for himself and family. He was without the confidence and sympathy of many of the missionaries. In broken health, he was sailing without a pilot in narrow, rocky channels, beset by swirling cross tides, amid towering mountain islands that divide and divert a plain west wind till it may fantastically strike the sails from almost any point of the compass. He was sailing these waters (unlighted, unmarked, save in a few main channels) in a schooner rigged ship of 80 tons, with no auxiliary power, and with a crew on which he could not depend. At one time he had to discharge every man.

But the most inhospitable element was the people of the Islands. He once barely escaped the knife of pirates, and the police advised him to go armed. Villages banded together to oppose his work, they refused to rent houses for meetings, and even refused to direct him on his way. Some of his evangelists started the rumor that he demanded more work than a man could endure, and warned all who could find work elsewhere not to work with him.

But with patient tact, persistent, self-sacrificing service he kept on, and won. Won evangelists, sailors, and people, till, as one recently remarked, he became the best

known and best loved man in all that 500 miles of islands. The evangelists gradually noticed that the Captain worked three hours to their one; that he always carried the heavy stereopticon, and let them carry something light; and it came to be realized that instead of a hard master, he was a splendid leader, and earnest workers became proud to follow him.

He was always alert for chances to serve. Many a boat and its crew were helped out of danger; burning houses, and perhaps whole villages were saved by his crew acting as a volunteer fire brigade; old men and women have gone home to tell how the tall "Yaso" Captain carried their heavy bundle over the hills; and one village tells how the Captain dived from a high sea wall to rescue a grandmother and baby from the sea.

The people began to trust him as a wise counsellor. Questions as to a son's future, a daughter's marriage, all sorts of problems were brought to him. To each he gave not only careful thought, but he helped to work them out, and, like a true father, would follow it up for years.

So the doors barred against him gradually opened. After five years the first convert was baptised. The tenth year a church of 30 members was organized. Now there are 300 members, five evangelists, 62 regular preaching places, 52 Sunday schools with 3500 pupils, and 400 villages in which meetings are occasionally held, and where a welcome awaits the workers of the Gospel Ship.

But more than by statistics the result of Captain Bickel's work is shown by the changes among the people. A leading citizen describes it as a spiritual revolution. A funeral service was held in Setoda. This town that formerly organised to oppose him now ordered its streets repaired and cleaned as for a visit from Royalty. The wide reach of his life was shown by messages of respect from almost all parts of Japan, ranging from the Imperial Departments of Tokyo to humbler people of the Islands. A host are saying, "I have lost a friend." He was a peerless friend, a man of controlled intenseness, of earnest patience, with rock ribbed convictions yet tolerant, keen yet humble, a master among men, whose passion it was to serve.

IV.—FRANCIS CLAYTON BRIGGS

By William Axling

The Baptist Mission in particular and the whole Christian force in Japan has lost another of its key men. Rev. F. C. Briggs was promoted to a higher service on the 19th of January. Because of a sudden and serious nervous collapse he was returning with Mrs. Briggs to the homeland for a change and for medical care. It proved to be but the beginning of his last long journey, for soon after landing at San Francisco his spirit set out to meet his Pilot face to face.

Mr. Briggs was a New Englander. He came from that splendid sturdy stock that represents the best elements in American civilization. The whole Briggs Brotherhood is composed of men who are accepted as leaders and stand strong for every good cause in the different communities where they live. Moreover they are aggressively Christian. The Briggs Male Quartette—made up entirely of members of Mr. Briggs' family—was a mighty force in the religious life of Boston in the days before its members scattered to take up their life work.

After graduating from Newton Theological Institution in 1895 Mr. Briggs was a pastor in Boston for a few years, and then came to Japan in 1902. For sixteen years, with the city of Himeji as a center, he did a quiet but truly remarkable and far-reaching work among the hundreds of villages of the densely populated Bantan district. So deeply did he dig himself into the life of these village folk and so fine was the spiritual impression that he made, that he was known all up and down that region as the "Bantan Seijin"—the Saint of Bantan.

His was a radiant personality. Among missionaries and Japanese alike he was the Sunshine-maker, the shedder abroad of good cheer. The radiating warmth of his presence drove away all chill and gloom, and brought the glow to the heart and the smile to face of all with whom he came in contact. And behind his contagious geniality there was a strong sympathetic soul upon which you

could lean hard. To many he was a strong tower of refuge.

In all these activities Mrs. Briggs was his constant companion, living with him in the Japanese inns, and sharing the hardships of pioneer touring mission work.

When Captain Bickel, the skipper of the Gospel Ship, answered the summons of the Great Captain, every one turned with one accord to Mr. and Mrs. Briggs as being the logical ones to take up this important work among the islands of the Inland Sea. They accepted the invitation and entered upon the work with consuming zeal and enthusiasm. But the burden proved too great. Within six months another prince among men laid down his life for the salvation of this island people.

To many a heart there comes a sense of piercing loneliness. Yet we rejoice in the noble life that he lived and in the splendid service which he rendered.

V.—MISS MAUD BONNELL

By Annie Bell Williams

A little girl in her Michigan home, reading the life of a missionary, became conscious of an inner prompting to answer its call, but said vehemently, "I won't." Later a glad, "I will," sent Miss Bonnell to Japan as a member of the mission of the Methodist Episcopal Church, South. For eighteen years, much of the time in weakness of body and in great pain, she gave herself to winning people to Christ and building them up in their Christian life. To both foreign and Japanese friends she was a woman of faith and prayer.

Most of her years of service were spent in Kobe as principal of the Lambuth Memorial Bible and Training School. Her exceptionally intimate knowledge of the Bible made her a valuable tracher and guide. Her intellectual powers and executive ability made her an able leader. In joy and in sorrow the students and graduates turned to her as to a mother. Her love and interest for

the Bible women were shown in the many letters exchanged and in the plans for the yearly conference which brought them rest and spiritual refreshment.

With young men and their problems Miss Bonnell was always keenly sympathetic. Her abounding desire to help carried her tired body many times to the Palmore Night School, or to Sunday School that she might give her message. The raising of a memorial scholarship is their expression of gratitude and appreciation.

The establishment of Christian homes was one of her heart's desires and often she spoke of the time when mothers would tell their children the bedtime Bible Stories. Her interest in the women led her to earnest cooperation with them in the effort to organize a woman's missionary society which would conserve to the church in its home and foreign work the talents and powers of its womanhood.

Many hours of her last days in Japan were given to the children in the production of suitable graded lessons for the Sunday Schools. In connection with the Bible School, a kindergarten, Sunday School and a meeting for servants took much of her time and strength. She was always busy when she was not praying or studying her Bible.

When her health failed and it became apparent that she would have to give up her work she was loath to leave Japan, for she felt that there was still much that she could do and laborers were so few. She however yieded to her friends and trustfully committed all to the Father's keeping. While in America there was always the desire to return to her loved people, to pour out her last ounce of strength for them, to die and be buried among them. The Board consented to her return and preparations were made.

On the day before Thanksgiving 1917 the secretary received her telegram "Engage Passage." Two days later came the message announcing her going to meet Him for whose coming she had worked and prayed. Her friends have the assurance that it is well with her. She was satisfied because as one of her favorite hymns expresses it, it was "the best, beloved will of God."

VI.—MRS. E. S. BOOTH

The circle of missionaries of the Reformed Church and the cause which they more particularly represent have suffered grievously in the death, at Harper's Ferry, W. Va., on July 11, 1917, of Mrs. Emily Steele Booth, the wife of the Rev. Dr. Eugene S. Booth, while on a visit to her daughter. The death was caused by acute diabetes induced by typhold infection. The funeral service took place in the Second Reformed Church of New Brunswick, N. J., Mrs. Booth's early home, on Friday, July 13, 1917. The Rev. John A. Ingham, D.D., the pastor of the church, and Rev. W I. Chamberlain, D.D., secretary of the Board of Foreign Missions, having the service in charge.

Mrs. Booth was born in 1855. Her early home was in New Brunswick, N. J. In 1879 she was married to Rev. E. S. Booth, under appointment as a missionary to Japan. They entered the service of the mission in 1879 and thus had completed thirty eight years of married life and of missionary service.

Mrs. Booth's was a peculiarly beautiful character and her missionary service was a very gracious one. During most of these years she and her husband have lived and labored together in creating Ferris Seminary, one of the leading institutions in Japan for the higher education of women. Many hundreds of these Japanese girls have grown from childhood to womanhood under her gracious and inspiring influence and have now entered into the life of Japan through multitudes of homes and activities.

VII.—MISS JENNY BUYS

By Emma K. Pieters

Miss Buys died at her mother's home in Grand Rapids, Michigan, on Sept. 16th. She joined the Japan Mission of the Dutch Reformed Church in Feb. 1909, and was stationed at Kagoshima and Miyakonojo for four years. She devoted herself to the study of the language and to a remarkable degree possessed the ability to attract the young people in the Japanese towns where she resided. Her musical ability was also of great help to the work, even before she could speak the language. Heart trouble and goitre weakened her to such an extent that it became necessary for her to leave Japan. She gradually improved in health, so that she was able to visit Missionary Societies in her neighborhood, and awaken enthusiasm for the work that was so dear to her and to which she longed to return. She spent her few summers in Japan at Gotemba where she assisted Mr. Uemura by her music in his summer meetings.

VIII.—JOHN THOMPSON COLE

By John C. Ambler

Mr. Cole was born in Culpepper, Virginia, studied at the University of Va., and came to Japan as a missionary of the Protestant Episcopal Church, where he served for eleven years. Being compelled to return to America for family reasons, he was for several years General Secretary of the American Church Missionary Society. In 1899 he became rector of St. Paul's Church, Cheltenham, Ogontz, Penn. where he ministered until the time of his death, on December 11th, 1917.

It has been said of Mr. Cole that he was "a man of marked ability, and great earnestness of character. He had a genius for friendship, and his cordial nature and broad sympathies gave added grace to the loyalty and devotion of his consecrated life." Mr. Cole died in his sixtieth year.

IX.—NATHAN H. DEMAREST

The Rev. Nathan H. Demarest entered into his rest at the home of his sister at Mt. Vernon, February 17, 1917.

He was born in New York City in 1861, graduated from Rutgers College in 1880, being the youngest of his class, and took his theological course at New Brunswick Seminary, graduating in 1883. That summer he married Miss Annie Helm of New Brunswick, and together they proceeded to the South Japan Mission, and were stationed at Nagasaki. He made exceptional progress in the language, and was soon able to make evangelistic tours.

The health of Mrs. Demarest, however, soon gave way and they were compelled to come back to America.

After a year's rest they returned to Japan, but were immediately forced back again to the home-land, the health of Mrs. Demarest again failing.

In 1890 Rev. Demarest was called to the pastorate of the Reformed Church at Roxbury, N. Y., at that time an obscure mountain village. When he left in 1912 Roxbury had become a popular summer resort for cultured people. For over twenty-two years he ministered with wisdom, earnestness and success in this community. Through him the congregation, after the loss by fire of their church edifice, received the present beautiful structure, known as the Jay Gould Memorial church, from the children of Mr. Gould.

While he never lost sight of his mission as an ambassador of Jesus Christ, and gave first place to the religions work, he yet had a broad interest in community life, and was a leader in the development of community institutions.

In the spring of 1911 Mrs. Demarest was called home and the old desire to serve Japan led him to accept a call of the Board of Foreign Missions in 1912, and to accompany his danghter May to that field. But within a year he was sent back to the United States a broken down man. Since his return he made his home with his sister at Mt. Vernon.

X.—MRS. THOMAS H. HADEN

By Mrs. W. A. Wilson

Jennie Conwell Haden, wife of Dr. Thomas H. Haden, Dean of the Theological Department of Kwansei Gakuin, died on Saturday, March 31st, at their residence on the school campus.

Mrs. Haden was born in Nashville, Tennessee. Her father was Dr. Ira Conwell, an eminent physician of Nashville, who gave his life for the people of that city in a fight against cholera. Her mother was a daughter of Bishop Joshua Soule, one of the great constructive leaders of American Methodism.

In July, 1895, she was married to Rev. Thomas H. Haden, and she and her husband at once started to Japan as missionaries of the Methodist Episcopal Church, South. They reached Kobe August 20th, 1895, and with the exception of three years the whole of their time in Japan has been spent in that city, where Dr. Haden has been connected with the Theological Department of Kwansei Gakuin.

In spite of ill health, occasioned by chronic bronchitis, during the greater part of her twenty-one and a half years in Japan, Mrs. Haden's interest in all that concerned the Christianization of Japan, and of the world, was deep and constant. Especially did she love the Kwansei Gakuin, which she had the great joy of seeing grow from a small institution to its present position of influence.

She was at her best in her own home, where the larger part of her time had to be spent: for often in recent years she had been unable to go beyond her own doors for weeks at a time. It was there that she welcomed her friends, both Japanese and foreign, and entertained them in an easy, unconventional way that rarely failed to please.

She had a real genius for friendship. She seemed to make friends without effort, and never lost one. And she, in turn, was friend to many people. The Japanese have lost in her one of their warmest and strongest friends.

XI.—FREDERICK G. HARRINGTON

Dr. Harrington was born in Sidney, Nova Scotia, in 1855, studied in Acadia College and Chicago University, and came to Japan in 1887 under the Baptist Mission Board. He died of pneumonia in Montreal, February 27th 1918.

He gave special study to the written language, and spent most of his 26 years of missionary service to preparing religious literature, including a revision of the New Testament which, later, was found useful by the present Revision Committee. Some of his time was given to teaching in the theological seminary, and all of his work was performed with the utmost fidelity and industry. He received the degree of Doctor of Literature from Acadia College. As an indication of his scholarly habits, a brother missionary happened to call on him very early one morning and found him reading for his morning devotions the book of Job in Hebrew.

To his friends in Japan and at home the news of his death brings sorrow for the loss a noble, earnest and devoted life. His wife, a sister of H. A. Richardson, manager of the Bank of Nova Scotia, and two daughters, survive him.

XII.—HENRY LANING

By John C. Ambler

Dr. Laning was born at McLean, Tompkins Co., New York, July 16th. 1843. He studied medicine at the University of Michigan, and at Albany, N. Y. This theoretical knowledge was supplemented by experience acquired as surgeon in the army during the Civil War. After the war he settled in Syracuse, N. Y. and built up a lucrative practise. In response to an appeal by the Protestant Episcopal Mission Board he offered himself as a medical missionary to Japan, and arrived in Osaka in 1873. He at once became a diligent student of the language, and

having opened a dispensary, formed a medical class. He married in 1882, and opened St. Barnabas Hospital in 1883. He lived to celebrate his fortieth year of missionary service, when various churches, medical associations, and city officials met in the audience room of the hospital to do him honor. Success attended all of Dr. Laning's labors, and he gave medical relief to multitudes of Japanese and to not a few foreigners. He also was an active member of the Missionary Association of Central Japan, being chosen its Secretary for forty years consecutively. He also served for many years as treasurer of his mission, and a director of the "Widely Loving Society Orphanage", near Osaka. Yielding to the infirmities of old age, he at last retired from the work, and died at his residence at Chevy Chase, Washington, D.C., on January 1st, 1917.

XIII.—FRANK MULLER

By S. H. Wainright

Frank Muller was born in England, his youth and college days were spent in America, and the service of his maturer years was given to Japan. His career seemed to end all too early, for at his death he was only fifty-four years of age. A man's life, however, is not to be measured by its length of years, but by its essential spirit. At best, life here is but a fragment left to be filled out by others. It is but an arc in a circle the sweep of which carries us beyond the bourne of time and place.

Teaching was Dr. Muller's vocation. He held positions in such Government institutions as the Wakayama Middle School, the Naval College at Kure, the Higher Commercial School at Kobe, and he taught in such private institutions as the Takachiho Middle School and the Aoyama Gakuin, Tokyo. Though the last named is a mission institution, he came into more direct relation with the mission organizations through his position as Principal of the Tokyo Language School for Foreigners and as

Treasurer of the Christian Literature Society. As a teacher, he was competent and faithful and was greatly loved and respected by those whom he taught and by his fellow teachers. He made valuable contributions to educational method, especially to the method of language instruction. He became very proficient in Japanese, and kept in touch with current Japanese literature. He was a most indefatigable worker, and even at the time of his death, when illness had reduced his body to a shadow, he was making plans for an early return to Japan in order to take up again the tasks he had been compelled to lay down.

Frank Muller's life produced a unique impression. Those who knew him will scarcely forget his gentle and sympathetic manner, his habitual kindness, his freedom from all guile and forwardness, his spirit of reverence and self-sacrifice. He was independent of any mission board, and yet he was in the truest sense a Christian missionary.

He was a man of deep religious faith and reverence. It was faith working by love that was the secret of his remarkable career. His love of men had its source in the love of God. It was the power of Christ that took effect from him unto the good of others. In our reference to his gentleness he would have had us say that it was the gentleness of Christ. Though a layman, his constant aim was to strenghten the work of the pastor and to attach men to the church. Though not an evangelist, we can scarcely name one in whose life the Christian religion was made more attractive to the Japanese.

He took his leave from earth as quietly and peacefully as he had lived. On the morning of April 19th, at Tacoma, he fell asleep.

XIV.—MARY BELLE SHERMAN

A name was added to the list of heroes and heroines of faith on January thirtieth when Mary Belle Sherman was transferred to the heavenly home. She was the daughter of a Methodist Minister, born and brought up in New England, a graduate of the State Normal School at Potsdam, New York, a successful teacher in the public schools in Mass., then the nurse of her widowed mother until she passed away; after that a student in North Field and Moody Institute, Chicago; since 1902 a missionary in Japan of the Presbyterian Church, North.

Her first location was in the Sapporo girls school, but as the climate proved too severe for her, she was stationed in the Yamaguchi school for a few years, and left there to take up outside work in Tsu until her furlough. Since her return to Japan, for five years and a half, she has lived in Matsuyama, most of the time being the only representative of the Mission there. Although she was very quiet and unobtrusive, she longed for companionship and was devoted to her friends. In addition to the loneliness of her situation she was handicapped by a weak heart and other physical disabilities, but bravely did the work which was at hand.

The little children of the poor homes just outside her gate were gathered for Sunday Schools, for weekly meetings, and on certain days to play on her lawn and in the play ground she had fitted up in the rear of the lot. There were Mothers Meetings in her house and meetings for youmg men and women. Upon these young people she exerted a strong influence because she gave herself so freely. Her influence extended into the city through contact with women and children and various organizations. The day after the funeral the local paper published her obituary with her picture.

Her last illness was brought on by over exertion in helping a friend. It was brief, and from the first there was little hope on account of her weak heart. Still her death came suddenly on January thirtieth, before her brother and sister in America could have heard that she

was ill. An English service was held on February first at the residence, followed by a Japanese service at the church. The number of people who attended and the tributes of love and respect paid by representatives of her Bible classes and other friends bore witness to the high esteem in which she was held. The burial was at Kobe where a brief service was held.

Her life and creed were very simple, She could have said with Fenelon:

> "Cheered by the presence of God, I will do at each moment without anxiety according to the strength which He shall give me, the work that His providence assigns me. I will leave the rest without concern. It is not my affair."

XV.—MRS. GEORGE WALLACE

By C. F. Sweet

The passing away of Mrs. Wallace on January 12th, 1918, in her 72nd year was not unexpected, although the end came earlier than had been looked for. She was of a rare type. Brought up in a center of theological discussion and in a time when her father was keenly interested in the controversies that then raged in the P. E. Church, she was singularly free from the narrowness that such atmosphere tends to beget. Her intellectual powers were considerable and her cultivation commensurate with them. But over and above these her native force of character had gained from experience of life and had ripened, so that her keen humor and mental perspicuity were pervaded by a spirit of genial humaness. There was an old time courtesy and dignity in her manner quite befitting her ancestry and her training, but never failing in cordiality to all. Invariably reticent as to her spiritual life, she lived in the simple austerity which marked the life of the religious school of her father. May she rest in peace and may light perpetual shine upon her. Amen.

XVI.—MISS MARIE ANTOINETTE WHITMAN

By Mrs. C. H. D. Fisher

Miss M. A. Whitman arrived in Japan Nov. 27th, 1883, and was for thirty-four years the efficient teacher and house mother of the Suntai Jogakko, the American Baptist Mission Girls' School at Suruga Dai, Tokyo, and for four years after the death of Miss Kidder was the principal. She came from a bountiful home in Troy, N. Y., was a graduate of Vassar College, and much beloved in her home church. She came to a small drab house on a back street, to a school depleted by two removals, but she entered into her new life with sunny helpfulness and bent her energies with enthusiasm to the study of the language in which she became exceptionally proficient. During her second year she was able to gather a good class in English of young women from the Normal School across the river, a notable success considering the great opposition to Christianity in those days. An acquaintance with Madame, now Princess Oyama, a fellow graduate of Vassar, was also a factor in becoming acquainted among the better class. In 1885 the school was removed to new buildings at 10 Fukuro machi, and became well known as a conservative institution where Japanese etiquette and customs were followed while Christian ideals were inculcated. Her duty in the school was always first, but she soon began outside work among women and children, classes with gendarmes and policemen, with soldiers in the hospital, later taking evangelistic trips in Ibaraki and Tochigi kens, or more often spending week ends, as she said, "to rest herself." Her summer vacations were partially used for trips to Shinshu or quiet work in some neglected spot. No one enjoyed outdoor pleasures more than she, and no one entered with more zest into games, social or literary pastimes than she. She kept her soul young and fresh so few knew her real age.

The Immanuel Church, Koishikawa, was the centre of her labors, and the good building erected for it some two years ago was built chiefly by her own funds. She will

be greatly missed by the boards of the Rescue Home, the Akasaka Hospital, and the Leper Home for they relied on her excellent judgment. She was also the first chairman of the National Committee of the Y. W. C. A.

"Every one liked her, the old country-woman bowed beneath a heavy load, trudging down a mountain pass, the deaf-mute whom she took pains to entertain on a train in Korea," and to hundreds of girls she was "a real mother," and in their lives she continues to live. Diffident to a fault she could not stand up for herself, but could rejoice most unselfishly in the success of others.

She was a rare combination of innate refinement, broad culture, excellent social gifts, and a deep passion for evangelism that came from the daily study of her Bible in a scholarly way, and because she lived out the Christ-life within her. Her sweet, attractive face is gone from sight, but her unselfish, abundantly useful service continues to bless the Japanese for whom she gave her life. Her furlough was overdue but she stayed on to accomplish needed changes so it would be easier for her successor. Going to the Akasaka Hospital to rest for a few days she became rapidly weaker, and slipped away to the blessed Homeland, Dec. 16th, 1917.

How can we go on without her, whose Christmas message to us, already printed, was a voice from heaven?

"And so it is Christ forever, the Christ forever and aye.
His life overflowing within me whether I live or die—
His for the daily service wherever he sendeth me,
And his for the joy eternal and the final victory."

FORMOSA

CHAPTER I

GENERAL

By Kenneth W. Dowie

Off the Beaten Path

Formosa is neither Japan, properly speaking, nor is it exactly China. Because of its being removed from the accepted path of people who visit the Far East and who have only so much time to do it in, it is seldom visited. And undoubtedly there is the feeling that if we are seeing China we can leave Formosa out of the reckoning, because it is part of Japan, and if we are out to see Japan, surely there's no need to go to Formosa, because it's Chinese that live there. The result is that a lot of people have no notion of Formosa except that it is the land of head-hunters and malaria.

The Country

It would therefore seem fitting to give to readers of "The Christian Movement" some slight account of the Island and its people. Formosa is very mountainous, making communication difficult. Up till the present, a good railway running from Keelung in the north, following the West Coast down to Takao in the South, has been the only line of any size built, but one connecting Keelung with Giran on the East Coast is now under construction, in spite of great engineering difficulties. Connecting many of the smaller towns in the plains are little trucks called "Push-cars," big enough to seat four people and set on tiny iron rails, pushed by one coolie-power. Travel on these is sometimes dangerous.

Climate

The climate of Formosa has been much maligned in Japan. Of course it is hot, but not so much more so than central or

southern Japan. The average temperature of Taihoku in July, our hottest month is only 82°F., average highest for the month 91°, and absolute maximum 95.3°. Figures are for the five years which ended in 1901. Malaria is prevalent, but with care it can be avoided. Missionaries have been here for ten years and more without having a trace of it. Thanks to the Japanese administration, the filth that characterized Formosan towns in the past, and that still exists in most of the towns of China today, has been in a large measure removed. Sanitary conditions are good.

Tea heads the list of Formosan exports, then rice, camphor, sugar, coal, and so on. Opium, salt and camphor are conducted as Government monopolies.

The People

The people of Formosa are, the vast majority of them, descended from the Chinese of Amoy province, although some 400,000, commonly called Hakkas, are of Cantonese origin. These Hakkas still maintain their own customs, but most of them speak the language of the people from Amoy. In addition, we have eight main groups of savages, whose origin is a matter of dispute, though most authorities agree that it is Malayan. These people have been gradually forced to the higher mountains of the Island, with the exception of those who have intermarried with Formosans, or who live in the plains. Each year sees more tribes added to the list of those who accept Japanese authority, and lessens the danger, once great, of the loss of Chinese or Japanese heads. Travel in any part of the Island except for a few wild mountains, is now quite safe. Latest figures give Formosa a population of 3,643,033, divided as follows.

Formosans	3,349,035
Japanese	142,452
Foreigners (mostly Chinese)	18,623
Savages	132,923
Total	3,643,033

Religion

The religion of the Formosan Chinese, among whom up till the present all foreign missionary work has been done,

does not differ in great degree from that of their brothers on the mainland. China is supposed to have three religions, Confucianism, Taoism and Buddhism, which were perhaps in ages past kept separate from one another in some degree of purity; but today the religion of an uneducated Chinese is a jumble of all three, with ancestor worship as a dominating element. The people are intensely superstitious, but here in Formosa the coming of the Japanese has undoubtedly helped to dispel some of these beliefs. Temples to the gods are handsome structures when new, but are allowed to get into bad repair, and are usually dirty, with priests that are also dirty, immoral and looked down upon by the people. At the rear of the temple in a dark curtained-off place is the image of the god. In front of him (or her) are placed long tables for candles and incense, and again in front of this a plain low table where the worshipper may place his offering of food. This food, consisting of perhaps vegetables and rice or vermicelli, or may be a more elaborate offering of chicken, pork, fish, etc., together with a little wine in a cup, being placed on the table, the worshipper lights a couple of candles and a dozen or so sticks of incense. These incense sticks he waves up and down in his hands, facing the god, and then puts in prescribed places. When these are burning, he makes his prayer to the god, or thanks him for past favours. Needless to say, these prayers are selfish and are for good luck and material blessings, for "me and my wife, my son John and his wife, us four, no more." How does the worshipper know whether his prayer is answered favourably or not? Very simply. On the table are two little pieces of bamboo root, each with one side flat and one convex. As he pays, he takes these divining blocks in his hands and tosses them on to the floor. If one turns up flat and the other convex, it means "Yes," if both are flat or both convex, the gods are firm in their disapproval, and the worshipper must placate the god by adding more food to the sacrifice. When the god is satisfied, paper money (not real, but stamped with gold or silver to symbolize money) is burnt in a place provided. By the burning of this paper, money

is supposed to be transferred to the spirit world, where the god can make use of it. Finally, the little cup of wine is emptied over the ashes of the paper.

"The Old Way Better"

In every temple too, there are big tubes of bamboo containing a lot of little bamboo sticks, which latter are shaken till one comes out. This stick bears a number, and on the temple wall are a lot of strips of paper, each corresponding to one bamboo stick, containing verses of poetry of rather ambiguous meaning, which the priest is supposed to be able to explain. In a temple which we recently visited, a young girl was deciding her destiny by this method. She couldn't read the verse, and handed it to the priest. "What are you here to ask?" said he. "I am thinking of getting married." The priest mumbled the verse half aloud, and then said "You had better not; it says the old way is better." Not a bad motto for old China—"The old way is better." So the poor girl went away with a sad face. Perhaps she will make another attempt to get the god's consent in a month or two, but belief in these practices is very real, and to go counter to them would be to invite calamities.

Japanese Work

Japanese Christians are working here in a Japanese Church. We look forward to the day, not too distant, we hope, when the Christians of Japan will reach out in Christian fellowship to the Formosan people as a peculiarly fitting scene for their missionary work, and it will be home missions, not foreign. Occasionally a Christian here expresses a desire to work for Formosans, but very very few ever get much of a command of the language, and we have met but one man whose ideal it is to be able to preach to the Formosans in their own tongue. The attitude of non-Christian Japanese to the Formosans is sometimes one of friendliness, more often not, and mixed with a feeling of superiority. The presence of a group of Christian Japanese working with and for Formosans would be a great thing for the island, as well as for the Christian cause. Perhaps the most energetic convert to the Formosan church in the north part of the island last year,

is, strange to say, a Japanese who has married a Formosan and who was led to the church by his children.

Y. M. C. A.

So far, foreigners have done no work with the Japanese, save in the Young Men's Christian Association in Taihoku, which combines both Formosan and Japanese work; but it is felt that all new missionaries should have time to study the Japanese language. Especially is there a need for this in educational work.

A rough comparison of the Japanese and Formosan work in Formosa shows us that of the Japanese population, one in every 109 is a communicant Formosan communicants are only one in every 488. Japanese communicants gave at the rate of ¥12.30 per person, though this splendid average is partly accounted for by the Kumiai givings, which include special funds for a new church building. Formosan givings are at the rate of ¥6,71 per communicant, a gratifying figure which shows steady improvement from year to year.

STATISTICS OF JAPANESE CHURCHES OF FORMOSA 1917

	Kumiai	Sei Ko Kwai	Nihon Kirisuto Kyo Kwai	Total
Pastors	1	2	5	8
Churches	1	2	7	10
Ko-gi-sho	—	—	8	8
Communicants	176	262	865	1303
Baptized children	3	56	191	250
Total membership	178	318	1056	1552
Givings	¥8604.61	¥1195.55	¥6226.05	¥16062 1

CHAPTER II

CANADIAN PRESBYTERIAN MISSION, NORTH FORMOSA

COMMUNICANTS ON ROLL 1ST JAN., 1917		2085
Additions:—		
Adults baptized	93	
Baptized in infancy, received to Communion	40	
From elsewhere	177	
Restored from suspension	4	
Total Additions	314	
Deductions:—		
Deaths	49	
Suspensions	16	
Gone elsewhere	194	
Removed from Roll	6	
Total Deductions	265	
Net increase		49
COMMUNICANTS ON ROLL, DEC. 31, 1917.		2134
Members under suspesion		73
Children on Roll Jan. 1, 1917	1240	
Baptized during year	126	
Total baptized children 31, 12, 1917		1311
TOTAL CHURCH MEMBERSHIP 31, 12, 1917		3518
Native Church givings during 1917		¥14155.85

The net increase of 49 is a very disappointing one. On the other hand, Christians have given to the Church more liberally than ever before, at an average rate of *yen* 6.64 per communicant.

Evangelistic

Speical evangelistic services extending for two weeks or more in one place have been held in ten centres. Everywhere gratifying interest was shown in these meetings; many heard the gospel for the first time and in all places but one, a

number gave in their names as new hearers, altogether more than two hundred. Tamsui, Sōren and Giran might be mentioned as places that have received special benefit from this kind of work. In the last-named place a new convert, our first Japanese, had been living a profligate life, but now he gives up a large portion of his time each Saturday to go visiting people and urging them to come to church on Sunday. The preacher in Giran says this man is worth a hundred ordinary converts.

Newspaper Evangelism

Newspaper Evangelism is a new undertaking for us. We are using the regular newspaper articles that have proved so successful in Japan, one being inserted in a Taihoku paper each week. Our leading Chinese testify to the value of these articles (translated into Wenli), saying that they are read and appreciated by many outside the church who would otherwise never hear the Good News.

Educational

In the theological college, fifteen students have been in attendance, seven graduating in March and eight new ones coming in in April. This will be the last year for the old temporary quarters, as the new college is nearing completion. We regret that it is not yet feasible to have the theological students of the whole island unite in one place.

The Middle School has about ninety or one hundred applicants for admission each year, but only about thirty of these can be accepted. While this gives us a higher grade of student, we wish that we could provide accommodation for much larger numbers. At present the school is over-running its building, and one mission home is filled up with twenty boys and a teacher. Eighty six students are now in attendance. With a good building, we could raise this total to two hundred in a few years' time. But the European War makes building in the m an time impossible.

The Girls' School attendance has risen to seventy-six. The course has been lengthend by two years. Of nine graduating from the preparatory department, six entered the high school course. A system of self help has proven

very successful, twenty girls asking for the privilege to work. A Christian Endeavour Society and Dorcas Society are carried on by the girls.

Primary Work

For a number of years our mission has wished to begin Primary School work among Formosan children, especially in the larger cities. We applied to the Government for permission to open such a school in Daitotei, part of Taihoku. In the whole city there are no less than 46000 boys and 52000 girls between the ages of seven and eighteen, who have never been to school.

To our regret, the Government has refused permission, on the grounds that new legislation affecting the education of Formosans would shortly be passed in Tokyo, and in all probability hereafter no private schools will be allowed to teach primary school grade.

Medical

Statistics for Mackay Memorial Hospital, Taihoku, are as follows:

In patients	1505
No. days treatment	23638
Out patients	5444
No. of treatments	22501
Operations under anaesthesia	615
Intravenous injections	197
Teeth extracted	117

Four of the missionaries, viz. Miss Elliott, Mr. Gauld, Dr. Gray and Dr. Ferguson had more or less serious illnesses during the year. Dr. Gray had to leave for a two years rest in Canada in November. For three or four months of the year the Mackay Memorial Hospital had to be left in the hands of Chinese assistants.

In April, a hospital was opened by Dr. Gray in Giran city, and had made splendid progress by the summer when Dr. Gray became ill. The church in the whole of Giran plain received a great impetus through the work done even in this short time, and keen regret is expressed at our having to close it temporarily.

Y. M. C. A.

The Y. M. C. A. building is in Taihoku city. The difficulties in the way of maintaining a work for Japanese and Chinese have been almost insuperable, through there is no reason

why we should not have such a work some years hence in another part of the city. The present building is suited only to the needs of the Japanese. Educational classes in English are held in the afternoon for Formosan students and in the evenings for all who will come. Only five percent of our night school students are Fomosans.

The present building is entirely taken up with English classes at night. We can hardly expect much growth till better accommodation is secured. Last year one boy through the influence of the Young Men's Christian Association was led to become a church member.

CHAPTER III

ENGLISH PRESBYTERIAN MISSION SOUTH FORMOSA

By Thomas Barclay

The statistics for the past year are as under:

Communicants on the Roll at 31st Oct. 1916		4569
Additions:—		
Adults baptized	309	
Baptized in infancy, received to Communion.	49	
Restored from suspension	25	
Come from elsewhere	12	
Total Additions	395	
Deductions:—		
Deaths	166	
Suspensions	48	
Gone elsewhere	24	
Total Deductions	238	
Net increase in number of Communicants		157
Communicants on the Roll at 31st Oct. 1917		4726
Members under Suspension		249
Children on Roll at 31st Oct. 1916		4562
Baptized during year		395
Total Batized children		4752
Total Church Membership at 31st Oct. 1917		9727
Native Ministers, 6; Elders, 134; Deacons, 217.		
Foreign Missionaries (on the field): Men, 7, Women, 6.		
Native Church Giving during year 1916.		¥31,858.95

Steady Progress

The past year has not seen any very marked developments, but rather steady progress along the old lines. Our senior Missionary, Rev. W. Campbell, D.D., F.R.G.S., who had

resigned the previous year, finally left Tainan for England, on 20 February 1917. He joined the Mission in 1871, six years after it began, so that his 45 years of service pretty much covered the whole history of our Mission in Formosa. In addition to taking part in the general work of the Mission, Dr. Campbell gave much attention to the study of the Dutch occupation of Formosa in the seventeenth century, on which subject he has published several books. He gave also much time and thought to the care of the blind; the present government school for the Blind in Tainan is a continuation of his work. In recognition of his services to the Island, the Emperor of Japan granted him the fourth order of the Rising Sun.

In the close of the year, the Rev. Messrs. Montgomery and Jones left us to assist in Chinese Labour Battalion work, leaving our staff even more than usually shorthanded, as the state of war detains a number of our missionaries in England, and makes impossible the sending out of reinforcements.

In these circumstances the work of our seven ordained Formosan ministers is invaluable, they have under their sole charge somewhat less than half the church membership. We are looking forward hopefully to the ordination of some four more during 1918.

Theological Work

The work of the Theological College has gone on as usual. We had 16 students reading. The Foreign Staff consists of one Missionary giving about half his time to the work. Last year we engaged the Rev. Mr. Kono, Japanese Pastor in the city, to resign his charge and give his whole time to College work. He resides in the College, and is a good friend of the students. In addition to the difficulty caused by want of teaching power, the other problem is how to obtain a sufficient number of qualified students to supply the wants of our field. We have under our charge about 100 places where people meet for worship, but for the supply of these stations we have only some 70 workers, ordained and non-ordained. Yet if we had a sufficient staff we could easily open a number more quite hopeful meeting places. We aim at receiving into College

young men who have had Middle School education, but the supply is quite insufficient. The suggestion is again under consideration that we should open a Bible School for young men who without the full educational qualifications might still with a little training make helpful workers. But there are obvious difficulties in the way.

The Union of our Theological College with that of the Canadian Presbyterian Mission in the North of the Island is not yet feasible.

Middle School

In the Middle School steady progress has been made during the past year and the future prospects are full of hope. There are 100 pupils (boarders) with a staff of 8 teachers (4 Formosans, 3 Japanese and 1 Englishman) working well together.

We are permitted to carry on this school according to definite Christian principles. In addition to the Shushin lesson the Bible is taught to each class two hours a week. By reason of the policy of admitting boarders only, our numbers are smaller than they would be if we accepted day-pupils but it is hoped that a deeper influence is thereby brought to bear upon the pupils through the various religious agencies such as daily prayers and Sunday services. Over twenty boys help in Sunday School work.

Scholastically the School suffers from a more than usual number of boys leaving before they complete their five years course. One of the reasons for this lies in the fact that the few Semmon Gakko established by the Government for Formosans are all of the Chu Gakko standard. At present, lack of funds prevents us from establishing our own special courses. The Board of Managers, consisting of five Missionaries and five Formosans, are negotiating for a Zaidan Hojin in order to raise an endowment fund.

Our main problem is that of all Christian schools, namely how to avoid a mere imitation of a Government school curriculum plus a few Christian ceremonies and how to permeate the whole of the school life with the spirit of Christ and to interpret it by His Cross.

Book House

Our Book and Printing House, with its manager and four printers continues very useful. We have a larger deficit than usual, owing to the rise in price of materials and the unfavourable exchange with China from which we buy a number of our books. Figures regarding output are given in the Statistical Table.

Our Church News (Monthly Magazine in Romanised Chinese, 12 pages crown quarto) has been regularly published. December 1917 was No. 393. It was begun in 1885, and is now one of the very oldest periodicals published in the Chinese language. It has a monthly circulation of about 1600.

Presbytery

Our Presbytery meets only once a year, owing to want of funds. It is proving itself increasingly useful and effective. As yet we have only 7 ordained ministers. The rule of the church is that the ordained ministers must be entirely supported by the givings of the people, without help from the Mission, and that before a call is sustained the first year's salary must be in the hands of the Presbytery to be paid out quarterly. This may at the first have somewhat retarded the growth of the pastorate; but it is an arrangement sound both in principle and practice. Our people accept quite willingly.

WOMEN'S WORK

The work is carried on by six Missionaries from two centres one in Tainan, South Formosa and the other in Shoka, Mid-Formosa. There are two Girls' Elementary Boarding Schools—a short course one in Mid-Formosa and a longer course one in Tainan. The former is newly opened and as yet has only 27 scholars.....the latter has been establlshed about thirty years and at the end of this school year there were 140 pupils. At present the school has a four years' course with an optional fifth. For some time we have felt the urgent necessity of providing a

higher course and only about three months ago we received the welcome news that the Home Committee are willing to help in the project so now we hope that before very long a Christian High School for girls will be begun in South Formosa. The greatest difficulty experienced in the work of education is that of procuring suitable Japanese Christian teachers. There are very few Japanese willing to take up work in Formosa.

Besides the boarding schools there are two or three preliminary schools for very young children where only Romanized Formosan is taught. In our work a special point is made of teaching the Christians the Romanized Colloquial by means of which even the most ignorant are soon able to read the Bible for themselves. So whenever workers can be spared they visit the country churches and hold classes for a month or more at a time as the case may be.

In Tainan there is also a Bible Training School which has the same aim. There the pupils of varying ages stay just as long as they are able; those who are suitable are trained as Biblewomen. At present there are six Bible-women who under the supervision of the Missionaries visit in the homes of the people and help to teach in the country states.

BOOK II

KOREA

EDITED BY GERALD BONWICK

KOREA

PART I

REVIEW OF THE YEAR

CHAPTER I

GENERAL SURVEY

By Hugh Miller

Peace and Security

While Russia and China, Korea's contiguous neighbors, have been torn by internal disorders the Land of the Morning Calm has enjoyed a great peace, undisturbed, though not unaffected, by the European war. The year just closed has been the most peaceful one for many decades. The garrisons that were sent into the interior to quell disturbances occasioned by the occupation of the country by the Japanese, and the bands of robbers which infested certain sections of the country, have been one by one withdrawn until the year 1917 saw the last removed to its permanent barracks. The Government is fully established, the well-doer is encouraged and the wrong-doer punished and punished according to the Penal Code of Japan, the remnants of the Korean Code having been abolished during the year. The people have every reasonable guarantee of the security of life and property. Of course, they are taxed for it and are paying more than they did in pre-annexation days, but even now it averages only six *yen* per household, and they get a great deal more for what they do pay. In addition to peace and order they have 1092 miles of railway track in operation, 21,255 miles of good road over which freight can be carried on wheels, postal and telegraph systems linking up even the most remote townships, some educational and sanitation facilities, and the bare yellow hills are being planted with trees. It is true that much of this has been done by grants-in-aid from the Imperial Government but by the

close of the year 1918 it is planned that Korea shall be financially independent for all ordinary expenditures.

Agriculture

Agriculture still occupies the energies of 80 per cent of the population and the government is doing much to make it more profitable. A man's income is often stated in the number of bags of rice he receives from his fields and as rice is the most important crop, it will perhaps suffice to use it as an illustration to show what progress is being made.

In 1912, 44,577,670 bushels were harvested but in 1916, the last year for which statistics are available, 62,183,688 bushels were gathered. This shows the very substantial increase of 17,606,018 bushels in five years. (At the time of writing the actual figures for 1917 are not available but the official forecasts anticipate a slight decrease compared with 1916.) The gain in the quantity of grain harvested is accounted for by an increased acreage under cultivation, the extending use of selected seeds and to a limited extent the introduction of artificial manures and to measures taken to exterminate insects and parasites attacking the growing crop.

Cotton and Silk

A good deal of encouragement is given to farmers in the South to grow cotton. The American cotton "King's Improved" has given far better results in quality as well as in quantity than the native species and now more than 75,000 acres are planted with this species and the area increases each year. The yield for the acreage given is 38,224,498 pounds. Sericulture is also receiving attention from the authorities with the most satisfactory results. This industry has been encouraged by subsidies, lectures and demonstrations, the weeding out of inferior species of silkworm and the free distribution of the most approved species so that the value to the nation has risen from 26,000 *yen* in 1912 to 1,470,175 *yen* in 1916.

The Korean Farmer

Seeds, implements, fertilizers, cattle, pigs and poultry are all given attention by the experts of the Agricultural Bureau. Under this promising condition we can see a

new future before the farmers. We hear it said of the Korean farmer as of the farmer at home, that he is making money. It is true that with the increased products of the farm and with the prevailing high prices for these products many farmers are well off, but there is a certain class of them who have not reached this happy condition. I mean the tenant farmers—men who farm other men's fields on a share basis. Of these there are 971,208 households representing a population of over four and a half millions, whose farms are very small and who when they have repaid the rice borrowed in the summer, have a negligible quantity or none at all to sell. They have found the increased cost of material for clothes, oil, and other things that must be purchased a very great hardship. Even these farmers no longer have their own cotton spun and woven into cloth for the clothes of the family nor do they extract oil from vegatables for lighting purposes, all of which they did until recently.

Industrialism

In the larger cities, and especially in Seoul, there are numbers of unemployed to whom the "war prices" have brought real suffering. It is difficult for these people to find suitable employment for they do not belong to the laboring class and work of a higher grade is very scarce, as might be expected in a country devoted to agriculture as Korea has been. This is being changed very rapidly by the introduction of factories of one kind or another. It is surprising and pleasing to notice the smoke stacks, some of them very small it is true, that seem to spring up overnight. There are now in Chosen over 780 factories with a capital of 21 million *yen* and producing 46 million *yen's* worth of products. With the continued increase in the number of factories it is hoped that soon no man who is willing to work need be without employment. The Koreans are proving themselves capable and steady workers in these factories.

The year under review has been very hard on men drawing weekly or monthly wages as the increase in the wages did not keep pace with the increasing cost of living. Church workers throughout the land have been seriously affected in this way.

Mining and Fishing

Mining ranks next to agriculture in the number of men employed in it, but for the year it shows a decrease of 450,000 *yen* in the value of the products mined compared with the year 1916. This is accounted for by the unexpected decrease in the output of gold, amounting to one million *yen*, caused by the increase in the cost of mining materials and to the increased value of other minerals. Tungsten and graphite show an increase of 500,000 and 1,000,000 *yen* respectively. The fishing industry, which has doubled the value of its products in less than ten years, will for the year 1917 show a decrease compared with the proceeds of the year 1916 which had reached the record figure of 14 million *yen*. An experimental shipment of mackerel to the United States having proved satisfactory, more will be made and another is now being prepared.

Imports and Exports

The increasing prosperity of the country can perhaps as well be learned from the volume of the import and export business for the year as from anything else. In 1912 the value of the imports was *yen* 69,220,598 while in 1917 it was *yen* 102,866,000. The exports for the same years are valued at *yen* 30,159,000 and *yen* 83,775,000. The total import and export business in 1917 reached the figure of *yen* 186,641,000, the largest figure on record by 40 million *yen*. This is in part accounted for by the increased cost of all commodities but the larger part must be credited to the increased development of the peninsula.

The Currency

During the Autumn considerable inconvenience was occasioned to small shopkeepers, peddlers and even to the travelling public, by the shortage of subsidiary coins caused by the increased price of silver. The shortage was somewhat relieved by the issue of 10, 20, 30 and 50 *sen* notes and one wonders why a 5 *sen* note was not issued instead of the clumsy and unsatisfactory issue of 5 *sen* postage stamps affixed to pieces of paper to be used as currency.

If one were to summarize the economic condition for the past year it would have to be something like this: unprecedented prosperity unevenly distributed.

CHAPTER II

SANITARY, ECONOMIC, AND SOCIAL CONDITIONS

By E. W. Koons

A Country of Villages

Chosen is a country of villages. In the 9 or 10 ports, and the 5 or 6 cities on the Railroad between Fusan and Shin Wiju, there is a population of probably 800,000 living under urban conditions. They have electric lights, (some) paved streets, city water, and in some cases, street-cars. The casual traveller sees most of these cities, and carries away with him a picture of Chosen in which big modern buildings, wide streets, hurrying motor cars and bicycles are at least as conspicuous and permanent as the straw-roofed houses and scattered fields and lonely mountain-sides, that he saw from the windows as his train sped through the country districts.

As a matter of fact, this urban population is a scant 5 per cent of the whole, and all the rest of the 16,000,000 or so live to-day, as their ancestors lived centuries ago, and as most of their descendants will live centuries hence, in villages that range from 1800 or 2000 houses down to the road-side hamlet of 3 or 4 families.

One who wishes to get the contrast to all this city life should ponder on this paragraph from the "Seoul Press" of March 7th, 1918:

Wild Animals

"According to official investigation, the total number of Koreans killed and injured during the past year by wild beasts in Chosen was 88 and 162 respectively, while two Japanese were injured. In addition, 163 cattle and horses and 2,810 other domestic animals were killed, while 93

cattle and horses and 330 other domestic animals were injured.

"During the same year 19 tigers, 73 leopards, 332 bears, 199 wolves, 144 wild boar, 79 deer, 4,332 Korean deer, 282 hares and 241 other wild animals were bagged by gendarmes and policemen."

This takes no account of the number, surely no smaller, taken by hunters other than the police and gendarmerie. It brings home the fact that this is a country where the people live close to nature, and where the city dweller is a small part of the whole.

Water Supplies

In any consideration of sanitary and other work for the people of Chosen, this fact of village life should never be forgotten. The tourist sees the abundant supply of filtered water gushing from the street hydrant of Seoul, of Pyeng Yang, or Hai Ju, and does not realize that cleaning and protecting the wells in a hundred thousand villages is a more difficult, and also a more useful, work than installing a single modern water system.

Observation in the remoter districts shows that village water supplies are being generally well protected by the Police and Gendarmerie. The sight that was familiar a few years ago, when half-a-dozen or more women were beating out of the family clothes the dirt accumulated during a long hot summer, and unconcernedly letting the dirty water trickle back into the village well, carrying a full lead of germs and filth, is largely a thing of the past. Most of the wells are stoned up, and protected from surface drainage. Of course the Police cannot guard every water-hole in the country, but they are making it increasingly hard to contaminate the more used wells. Is not this the main function of a paternal Government, to make it easier to do right, and harder to do wrong?

Garbage Removal

Garbage removal and disposal are still in their beginnings. Even in the cities that have water-works, water-borne sewage is out of the question at present, and it is doubtful if economic conditions will ever make it wise to adopt for Chosen the western method of sewers underground, with

the consequent loss of valuable soil elements. The authorities have perforce confined their efforts to (1) making and enforcing rules for gathering all garbage, etc. in suitable receptacles at each house (2) regular means of collecting and removing this, in the cities and larger towns, and (3) universal compulsory house-cleaning days, twice each year. These plans are carried out more thoroughly each year, and with each year their value is more evident, and the people co-operate more readily in them. It takes time to learn that, as a man of the old school rather indignantly remarked when these measures were first introduced, "Even a man's own house is no longer his to do with as he pleases!"

Medical Practice

Medical practice is still carried on mostly by "Euisang" doctors trained in the old ideas imported from China, though many of them have learned to use some of the more common and more powerful of western drugs, sometimes with sad effects. We read every now and then of a family poisoned by some original use of western medicine, like the ones who made a paste of mercury and plastered themselves liberally with it, to cure the itch. Drug-stores with nostrums imported from the West, or invented in the East, and widely advertised, abound more and more, and doubtless do as much harm and as little good as their kind in other lands.

The number of regular doctors is increasing. Up to the end of June, 1917, the examination for a license to practise had been taken by 108 Japanese, of whom 33 passed, and 73 Koreans, of whom 30 were successful. Many of these men are conducting dispensary and hospital work in the larger centers, and doing excellent work, while the Government Hospitals and those conducted by the Missions, all minister to a vast number of cases each year.

Vaccination

Up to the same date, 51 Japanese and 897 Koreans had been licensed as vaccinators, usually being given a limited territory in which to work. The benefits of a rigidly enforced system of compulsory vaccination made themselves

known this winter, when Chosen escaped any share of the small-pox epidemic that worked such havoc in Chinese ports, and caused no small anxiety in Japan Proper for a time. Quarantine regulations have been made as needed to keep out the plague raging in North China, and the whole peninsula has rejoiced in freedom from epidemics.

Charitable Institutions

Charitable Institutions are maintained by the Government for orphans, abandoned children, and others whose parents are unable to support them, also there is a school for the blind, and for the deaf-and dumb. Similar work is done by benevolent individuals, and to a small extent, by some of the Missions. The insane are cared for in a department of the great Government-general Hospital in Seoul. It goes without saying that the great bulk of these unfortunates of all the classes mentioned above are still being cared for at home. In many cases the methods used are those of the Middle Ages, but the beginning that has been made will help to point the way for private efforts.

Economic Stress

The past winter in Seoul was one of special economic rigor. Lack of house room, high prices of fuel, clothing, and food-stuffs, with unemployment of the casual laborer, combined with severe and long-continued cold to make the toll of deaths from cold and hunger very large. While it was out of the question to care for all the needy families in the city, where as a well-informed Korean gentleman said "To make smoke rise from every chimney would take ¥10,000 a day," yet something was done to meet the most serious needs, and scores of lives were saved.

Fuel, food, clothing, and money were distributed, the Salvation Army Soup-Kitchen supplied hot meals free or for a nominal price, the dead were decently buried, the sick given attention, and the living comforted and encouraged to hold on till spring should come, with the chance of employment, and the certainty of less severe weather. The committee of Koreans, Japanese, and Foreigners, that acted for the Seoul Union Church, and

the Salvation Army, handled between them not less than ¥1500.00, while other gifts, mostly Korean, that were privately administered, amounted to several hundred *yen* more. The Prefect of Seoul also received some large gifts for the purpose, and through the Police, administered aid to over 700 families. It was a general effort to be helpful, an example of the brotherhood that is always ready to be called out, a sample of the charity that "Blesses him that gives and him that takes."

Transportation

Transportation facilities have improved greatly during the year. There are now completed 2535 miles of "first-class" roads, all fit for fast motor traffic. Along most of them speed daily numbers of motor omnibuses (most of which saw the light first in the Ford factory), loaded to the mud guards, earning good returns for the owners, and greatly facilitating business in the towns off the railroad.

Coal

Coal deposits that were neglected before the War raised the price of Manchurian and Japanese coal, are now being worked in several places, and the product is being substituted for the better coals. Charcoal is burned in mountain valleys that were as far from the centers of population as if they were on Mars, until the railroad was put through, and now the sale of this charcoal brings to many a village more real cash than was ever wrung from the little fields perched on the mountain sides, yet there is time for all the farm work that was ever done in former days.

Shipping

Steamers plying along the coast, and between Chosen and other lands, number 175, with a total capacity of over 44,000 tons. They are aided by 5347 sailing boats, that take advantage of the broad estuaries and great bays of the Western Coast, and all these are busily employed in transporting products out of Chosen, and bringing to the people the kerosene, tools, flour, and other foreign products that are yearly becoming more necessary to the constantly improving life of the Korean village and hamlet. Money in circulation was 37,000,000 *yen* in 1915, 50,000,000 in June of 1916, and only 45,000,000 in

June of 1917, but at the end of the year it was over ¥70,000,000, or more than ¥4 00 per capita.

Better seeds, better farming methods, better transportation, better prices, better government, all these are factors that make for prosperity in Chosen for the coming year. But the shadow of the Great War sweeps across even this isolated country now and then, and there is real distress beyond counting, with apprehension in the mind of all who speculate on the possible outcome of the year.

Education

As this articie is finished, the report of applications for entrance in the various higher schools of Seoul lies before me. There is a falling off everywhere, and in the private schools, taken as a whole, the applicants are not a third of the usual number. This is an index of the lack of confidence for the current year, all through the country districts. The well-to do farmers, whose sons are the main body of students in these schools, are not ready to take on the burden of supporting a boy in Seoul this year, even though the price of rice and of land is soaring higher daily. This is a straw that shows how the wind is blowing; let us hope the wind may change before the summer passes.

KOREA

PART II

THE FEDERATED MISSIONS

CHAPTER I

EVANGELISTIC WORK IN KOREA

By C. A. Clark

For any person to try to sum up the evangelistic situation in Korea without personally visiting the whole field, and making an exhaustive inquiry, is almost presumption, for the work is becoming so complex, and so large, and varies so from province to province, and almost from county to county, that generalizations are almost impossible.

The leading impression that one gathers from the mass of reports and letters that are available is that the work goes by spots, here a spot of phenomenal growth, and enthusiasm; right next to it a church or district that is standing still; and then other districts that have gone back. It has never been like this before in all of the years of evangelization in Korea.

The whole social world is rapidly changing. Certain currents have set in in one place which are scarcely even known by rumor in other places, and yet are having profound effects.

Industrial Revolution

One Mission reports, "A significant movement in Seoul is the industrial revolution that is going on at this time. This is important to us as it affects the membership of the Church as well as the problem of self-support. The capital has always been a city of shop-keepers. During the past Korean merchandise alone was sold, now foreign and Japanese material form the bulk of the trade. That means that many of the old shopkeepers have had to change their occupation. Only the strongest have been able to remain in business.

"The high cost of living has compelled women to seek employment. The home life is thus changed. The old system of family life has been broken up by the new conditions, forcing young men out into the world to struggle alone.

"Living has become more difficult so that retired landholders who were living from the industry of their tenants, have had to leave the city, and go back to their farms, thus greatly changing the character of the communities."

Just a few days ago, the "Seoul Press" pointed out the great number of factories that have sprung up at Pyeng Yang, and said that it looks as though Pyeng Yang would become the "Manchester" of Korea. Taiku, Songdo, Wonsan and other places are beginning to hear the sound of factory whistles. Of course, as yet there is only a small beginning, so small that it would hardly be noticed in a town in the West, but the tendency is there.

The Koreans say that this is the "age of the school," and everybody is crazy either to go to school or to send their children. Multitudes of the same class of people fifteen years ago never had the thought of a school enter their minds. There is a strong current setting in to sweep the young and ambitious, not only of the boys but of the girls as well, into the cities.

Land Tenure

The landowners mentioned above, when they have gone to the country, have taken charge of their fields personally, and often they have simply hired the former tenants as day laborers to work the fields in the busy months, washing their hands of them the rest of the year. Left without land or the hope of getting it, these men are moving to other communities or to the cities.

Japanese settlers coming in have bought up great tracts of land, in some cases working them personally with the help of day laborers hired from among the former tenants of those very fields; but perhaps more often giving the fields to tenants under their supervision, and betaking themselves to the more congenial task of merchandizing in some nearby market place.

Formerly tenants had what were almost vested rights in

the fields which their families had worked for generations. Now no man who does not own his land, and there are comparatively few who do, can feel himself safe. Today he may be well-to-do with an established living, tomorrow he may not even have a house to live in.

Bicycles, foreign clothes (especially shoes), books, streetcars, newspapers, all these things are helping to turn the world upside down for these poor Koreans who were yesterday living so peacefully in their little "Hermit" land.

Every one of these changes has its direct bearing upon the evangelistic situation, and for that reason, since certain forces are at work in one place, and other forces in other places, it is most difficult to generalize.

Steady Progress

Still, after all, the Church is steadily going forward, not making the spectacular gains which it made a few years ago, but steadily building.

As one report says, "Some churches have gone backward, some have entirely disappeared (in some cases due to all of the Christians moving away, and in other cases to plain backsliding), and some are standing still; but, to offset this, a large part of the churches are going steadily forward with a healthy growth, and new churches are being established."

Statistics

Perhaps the situation can best be shown concretely from a few statistics culled from the reports of the six Missions (M. E. North and South, Presbyterian, North and South, Canadian and Australian) of the Federal Council.

Ordained pastors, net gain in 1917	19	Total 222
Church buildings, net gain in 1917	133	Total 2610
Communicants, total	86186	
Communicants, net gain in 1917	3264	
Total adherents	208436	
Adherents, net gain in 1917	4463	
Bible Classes of four days and over	2999	
Bible Classes, net gain in 1917	1059	
Bible Classes, total attendance	82000	
Contributions, total	¥349594	
Contributions, net gain over 1917	¥80239	

New Methods

New methods are being adopted in some places to fit the new conditions. Plans are being made for reaching the new class of factory employees, and the school children in the cities.

In Chulla Province, tents have been used for evangelistic meetings in untouched regions. By them many people hitherto inaccessible have been reached and many of the workers are enthusiastic over this plan.

Gramophones and stereopticans, house-to-house campaigns over large districts, wide tract distribution, market preaching and street preaching are being used in addition to the ordinary activities of the churches and individual preaching.

Several districts report that the Christians are not preaching individually as they used to do, but there is seldom any difficulty in getting any number of them to come out for days at a time for special all day preaching. The farmers work their fields always in bands, exchanging work with one another. Perhaps this is the normal way for evangelizing in Chosen.

Special Compaign in Seoul

In Seoul, during the month of November, a great house to house compaign was held, the plan being for the workers to concentrate upon the "friends of the church," those occasional attendants, or non Christian members of Christian households. Each worker was given only a few names, and ordered to keep after those persons until they were won, bringing them to services, teaching them, inviting them to their homes, and doing everything possible to win and hold them.

An average of nearly 150 men and women workers came out daily every day for a whole month, and every evening for the special union services held in four districts of the city. The individuals changed from day to day, but the total was kept up to the end. Over 800 inquirers gave in their names in this one campaign, and great numbers of them are still in active attendance.

Similar campaigns have been held in most of the Mission Stations, and everywhere with good results.

The colporteurs report that non-Christians never listened with more interest than they do now. There is apathy, it is true, but little opposition, and, wherever the Gospel is preached, it is given a respectful hearing. There has never been a better opportunity to "speak a good word for Jesus Christ" than today.

Self-support is steadily increasing in spite of the hard times as will be seen from the statistics given above.

Sunday Schools

One of the greatest departures in the evangelistic work in the last few years is the new stress being laid upon Sunday School work. There have been Sunday Schools in Korea from the time that the first missionary landed almost; Sunday Schools which had many features that the expert schools in America might profit by studying, as for example the feature that everybody in the congregations from Grandpa down to the babies (Note—We will all testify to the babies) attended as a matter of course. There were some 100,000 regular attendants at the Sunday Schools of Korea and many kinds of useful Sunday School literature were in circulation long years before the World's Association realized that Korea was on the map

However, up until a short time ago, the work especially for children in the Sunday Schools, specialized training of teachers, specialized literature and the like did not exist, simply because all of the workers were so deluged, swamped and overwhelmed with caring for the incoming multitudes of adults that they did not have time for the other. No mistake was made. The urgent thing of the moment was done, and the time was not ripe for the more specialized work.

Now with the two independent supreme Korean Churches, Methodist and Presbyterian, established, and so many pastors out in the work, and with the increased staff of missionary workers, and increased skill in the language and life of the people, the time is ripe for a great advance along specialized Sunday School lines, and it is felt by most of the workers that the distinguishing feature of the next ten years' work will perhaps be the work for children.

General Secretary Needed

Several of the Missions have set aside workers, Korean or foreign, to care for the work, and a General Secretary for the whole country is being sought. An Executive Committee of the Sunday School Association of Chosen has been at work several years. Its members are appointed, four by the Presbyterian General Assembly, two by the Methodist Conference, one by each of the six Federated Missions and one by the Federal Council, which prints and distributes its literature. All bodies heartily co-operate in it, and its literature is used almost universally in the churches, and in increasing quantities.

Evangelistic Agencies

Sunday Schools for children only are held in great numbers of the churches at different hours from the Church's regular Sunday School, and special efforts are made in them to reach non-Christian children. The colloquial name for these is "heathen Sunday Schools," which, though it sounds queer, expresses what they are, evangelistic agencies for reaching non-Christians. They are doing so in a most gratifying manner, and hundreds of parents are being won. In many of these schools in the country, the leaders have reverted to the original Sunday School of Robert Raikes, and teach the pupils to read their letters as well as to learn the Gospel.

The old Church Sunday School is being continued, however, and though improvements will be made in it, it is hoped that it will always be retained, the whole Church at study, as one of the crowning glories of the work.

Bible Study Classes

The next step beyond the Sunday School in this Bible loving, Bible carrying, Bible studying Church is the Classes held for men and separately for women all over the country. As will be noted from the statistics above, 2999 such Classes were held last year all over the country, each of at least four full days, each person paying all of his own expenses while at the Class. The total enrollment for the year was 82,000, about two fifths of the total adherentage of the Churches.

Bible Institutes

Beyond the Classes come the Bible Institutes. Many of these have separate plants, some meet in churches or schools, but almost every one of the 39 Mission Stations of the Federated Missions has some form of Institute. The Southern Presbyterian Mission has combined upon two each for men and women, but that is a detail making for efficiency.

The Institutes are run for one, two, three up to nine months per year, the Pierson Memorial (union of M E. North and South and of the Presbyterian North) and the M. E. Women's Institute (North), being the only two having a full nine months' course per year.

The courses in the Institutes are mainly on the Bible, but related studies like Pedagogy, Homiletics, Church Government and Doctrine are taught, and, in the Institute at Han Heung, partly as a means of self-support while studying, and partly to teach the dignity of labor, and handiness with tools, courses in manual training are given.

Seminaries

Above these Institutes are the Theological Seminaries, one in Seoul, a union of the two Methodist Missions, and one in Pyeng Yang, a union of the four Presbyterian Missions and the General Assembly of the Church (which beginning in 1916 elects three of the eleven Directors on its Board.)

Both of these institutions during the past year have raised the grade of their courses, and, for the sake of Academy and College graduates and others who know English, are giving certain courses in English. The Presbyterian Seminary began in 1917 also the teaching of New Testament Greek.

There were last year in the Seoul Seminary 90 students, and in the Pyeng Yang Seminary 145, with 55 additional pastors who came in for a month of special post-graduate work. Up to date there have been about 100 graduates of the former, and 202 of the latter.

The Japanese Congregational Church has a Theological School in Seoul, as have the French Catholics, and the Salvation Army has a School for Officers.

Theological Magazines

The M. E. and Presbyterian Seminaries each publish a Theological magazine, the former especially along general Theological lines, and the latter along Homiletic and Pastoral Theology lines, but both endeavoring to supplement the teaching of their Seminaries by the instruction in the magazines.

Special items worthy of note in connection with the work are as follows:

Twenty-Fifth Anniversary of Presbyterian Mission, South

This year marks the twenty-fifth anniversary of the arrival in Korea of the first large reinforcement of missionaries, and the founding of one Mission (Presbyterian, South). Suitable celebrations were held in various places. There are those who have been 30 years on the field, but their numbers are very few, for the work in Korea is young. 1917 marks a third of a century since the first missionary entered the country to reside.

Volunteer Bible Colportage

The volunteer Bible colportage work by the Christians in connection with the Station of Andong in the south.

This work has been growing steadily for four years. Last year 18,300 books were sold by the Christians. In the four years, they have sold in all 51,400 books without cost to the Bible Societies. The colporteurs also sell books, but these sales by laymen, all for the love of getting the Book into the hands of the people, are unique.

Memorizing

The memorizing of Scripture and Catechism in Ham Kyung Province under the Canadian Mission. There is a great deal of memorizing done all over the country, but, in this place it is systematized, and certificates given for work completed, a plan which according to Korean psychology is sure to yield great results.

Family Prayer

Family prayer is taken as a matter of course by all of the people as the duty of all "real Christians." There are numbers of Christians who do not have it, but the active ones, the ones who do the Church's work, as a matter of

course, have family worship once or twice a day, using topic cards that are printed and sent out free by the Tract Society. It was thought by many that these topic cards were not being used to any great extent, but this year they were a little late in coming, and calls came for them from all over the field.

The work for Chinese in Korea

This has been going on with increasing success since 1912 under the efficient leadership of Mrs. Deming, the M. E Council and the Presbyterian Council each giving a yearly grant of ¥100 to assist in the work. This year two new churches, one in Chemulpo and one in Wonsan have been opened, in addition to the thriving one that has been conducted in Seoul from the beginning. The two Councils have by request appointed a joint Committee to work out a plan for the permanent carrying on of this work, and for arranging that they may jointly assume responsibility for it.

It is expected that the work will still further expand, extending to other sections where Chinese are living.

The work for Korean Students in Tokyo

Students

This, though in Japan Proper, is financed and managed by the M. E. and Presbyterian Conncils, and managed through a joint committee. Its purpose is the evangelizing of the non-Christian students in Tokyo, so that when they come back to us they may come as a help and not a menace. There are about 100 students in regular attendance at the church there out of the total of perhaps 600. It is of great value in conserving the spiritual life of the students, and those already Christian constitute a force for winning the non-Christians. If one were to think of the student body there as a field of work only, it would seem wiser to withdraw, and let the Christian boys scatter to the several Japanese churches, but, when the present 100 are considered as a force to win the other 500, it is not

debatable that they can do the work better than any other existing agency. To scatter them to the churches would be to lose many of them, and the chances of the other boys ever being won would be negligible.

Work among the Japanese in Korea

In addition to the work of the churches of Japan Proper, which is going on in Korea, in all parts of the country, missionaries are giving attention to helping their Japanese neighbors to find Christ, notably in Masanpo and Seoul.

The new Presbyterian-Methodist Advisory Council

Federation

At the meeting of the Federal Council of Missions in 1916, after long discussion, it was decided to take the initiative in suggesting to the ruling bodies of the two Churches most closely connected with the missionaries that they form some sort of a federation. It was taken up by those bodies, and committees appointed to confer upon the matter. Those committees have reported a tentative plan, and the first meeting was held in February 1918. It is a Council of the Methodist and Presbyterian bodies only and there is at present no thought of widening its scope. No one knows what will develop from it, but it is in the line of progress towards greater union.

Korean Foreign Missions

Beyond the Yalu

Ground has been bought with private funds, and two qualified men have been set aside by the Presbyterian Mission, North, to set up a Station in the "regions beyond" the Yalu river across from the great work in North Pyeng An Province. There are reputed to be 200,000 Koreans living there. Already there are seven Korean pastors working there in connection with the Presbyteries of North Pyeng An, but, for greater efficiency a Station will soon be established there. There are 3500 Christians there now. It is planned to have the Station a union one

with the Scottish Presbyterian Mission there, they to work for the Chinese and we for the Koreans.

Quelpart

The Mission work of the Korean Church in the Island of Quelpart is now wholly a Home Mission project with two resident Korean pastors and other workers supported by the Chulla Presbyteries. They raise for it about ₹750 per year besides the equal amount that they give to the Assembly's work in China.

The Presbyteries of Ham Kyung are caring for the work in and around Vladivostock which was begun in 1910.

The three missionaries of the Presbyterian General Assembly who have been working in Shantung China, among the Chinese there, all returned home this year for various reasons, one of them permanently disabled physically; and there were three more strong men sent in their stead. Additional exclusive territory there was assigned us by the Chinese Synod.

The Canadian Station in Yong Jung, East Manchuria, Kando, where it is surrounded by a Korean population of 233,000, is thriving, having already 6700 people who count themselves Christians.

Church Government

This has taken a step forward so far as one Church is concerned in that four more new Presbyteries have been set up, which added to those before makes eleven Presbyteries under the General Assembly of Chosen.

Conveniences

Automobiles, motocycles, Smith wheels, and new branch railroads are enabling the workers to multiply themselves, and taking away one sort of drudgery that used to wear men out, but the changing life of the people, and the swirling currents of this new age that sweep around us make it more necessary every day that every man give every ounce of service that is in him.

The problems are changing, but our God is the same, a great God, sufficient for it all.

CHAPTER II

WORK AMONG WOMEN IN KOREA

By Mrs. A. B. Chaffin

The note of praise and thanksgiving for help and guidance coming from the Heavenly Father sounds through every report during the past year. Not that every dream has been realized, nor that every desire has been granted, neither that every woman has been able to grasp the vision of greater things, but because God has guided us and given "exceeding abundantly above all that we could ask or think."

For Young and Old

The missionary and Bible woman have found their way to the most remote villages and hamlets, and have taught the Word to the women there. Not all of these were ignorant, many of them were bright young daughters-in-law anxious to know something of the world in which they are living. They are called upon to assume the responsibilities of a household and have not had the opportunities of schooling, so the Bible class is to them a great event. The older women, too, are so grateful for the privilege of studying the word, and they too must be taught, "line upon line, precept upon precept, here a little and there a little." They have not heard Bible stories at a mother's knee, and have not had Bible truth instilled in them from childhood; thus systematic Bible Study is a necessity. Very often it is at such a class that they have learned to know their need of a Saviour. These Bible classes are usually from one week to ten days in duration and follow a course of study outlined by the Mission. The course includes aside from Bible Study something of hygiene and care of children.

Four Day Classes

The Australian Presbyterian Mission held four-day classes last year, and Mr. McRae says, "We found the four-day classes to be a most successful departure from the routine work, and every church reported that much help had been received and more of the members were studying the Bible." One Missionary says, "There is a fellowship which comes with leading a country class such as is impossible under any other conditions, and the women are wonderfully strengthened and cheered by the week's study and close contact with each other and with the class leader. Especially is this so in the small far-away groups where there is so much of ignorance and so little of real inspiration for these darkened souls." These classes have been food to many a weary mother and thousands upon thousands of women return home encouraged and made better because of them.

Normal Classes

Normal classes which are held by all the missions at centers, deal with subjects which are to be taught in Bible classes as the means of preparation for the Bible woman or voluntary worker. In these classes they are taught how to teach and present the subjects intelligently to the classes which they will teach throughout the year. In this way one Missionary's work is multiplied many fold.

Correspondence Course

Then there is a correspondence course in one Mission, and a home study course in another which brings many a woman light and enlightenment. They are helping overcome the ignorance among women. In one place when it was asked how many in the audience could read, 25 out of 50 raised their hands. A good percentage when we consider that in this section of the country a few years ago the woman who could read was the exception.

Institute

The masses have been reached by the Bible classes and home study and correspondence course, but many who have wanted to become prepared for special work have entered Bible institutes which are, as a rule, a term of three

months. There is a Union Bible Institute in Seoul, both a Presbyterian and Methodist Institute in Pyeng Yang, a union institute in Wonsan, and also institutes in many other stations. In these institutes the Bible is taken up book by book, some arithmetic, Chinese, practical teaching upon care of babies and other subjects relating to hygiene are also taught; and in some cooking is taught.

Special Schools

In Korea where, until the past few years, education among girls was an unthought-of thing, and where even now many of the high-class people feel that a girl who has been educated in a modern school is unfitted for her duties as a wife and mother, we find many of the wives of well-educated young men painfully ignorant, and really unable to cope with the situation. To meet this difficulty, and also to afford opportunities for women who have reached the age of maturity without having attended school, there are many kinds of special schools.

In the Canadian Presbyterian mission at Wonsan a small school was opened for young married women which was kept open, mornings only. "The women here were taught something of their own language, Chinese, arithmetic and such useful subjects as will develop some mental ability The night schools begun in several districts of the city last winter for women were continued this year and were combined for the summer months with evening classes of the young women's night school."

A union school in Seoul was held for one month. In this Chinese, arithmetic and other useful subjects as well as the Bible were taught. In Pyeng Yang a similar school was held for two months by the Presbyterian Mission.

Practical

"The Louise Chase Institute for Women at Syen Chun has for its purpose the training of girls and young women for usefulness in life. It gives a training in practical industry, in its embroidery and sewing departments. This makes it possible for the young women to support themselves. Many young widows support themselves

in this way and study the Bible. The past year the total attendance has been 115."

The Southern Methodists have the Mary Helm school for widows and married women at Songdo. The past year they had an average attendance of 42. They had 16 students to become Christians during the year. The second, third and fourth year students have done teaching in the Sunday School of the city and personal work among believers when possible.

Bible Training School

The Woman's Bible Training School of the Methodist Mission is a school running through the school year, nine months. Miss Albertson says "We have two classes of students, first, women who wish to devote their lives to definite Christian work and, second, women whose first desire is to study and complete a school course. The majority of women in this latter class are those whose husbands are in school either in Korea or abroad. We recognize the opportunity of making the Bible a large part of their curriculum. In order to study the Bible intelligently a preparatory course has been and is at present necessary, but we look forward to a time when popular primary education will overcome this need. Our preparatory course consists of two years' work and the Bible Course of three years, and until now the best that we could do has been to keep all together in one course which has made it difficult to do justice to either class. We feel the tremendous responsibility of sending out Bible women who have not, for a year at least, belonged to an inner circle and had training adapted to their particular needs, while on the other hand wives of students and young women should have part of their work in home economics. The situation is developing the practicability of separating the two classes during the senior year, arranging for each class the special work desired."

Women's Missionary Societies

The beautiful missionary spirit which is prevalent everywhere throughout the Church has manifested itself in many places. There are a few Woman's Mission-

ary Societies among the different Missions, but North Pyeng Yang Province has a very great interest shown in missionary work. In that province there are 74 societies supporting 11 native missionaries. Their contributions this last year amounted to 1870 *yen*. Mrs. Ross of Syen Chun says, "The money these societies raise is all used under the direction of the men's society of this presbytery although the women practically decide what shall be done with it."

Methods

Each member of a society pledges herself to pay fifty *sen* dues each year and also takes an offering to each monthly meeting. If a woman is detained from attendance at a monthly meeting, she is expected to send her offering by someone else to be handed in at roll call. If she fails in this, she is fined and expected to bring fine and offering next time. A meeting opens with a devotional period—prayer, Scripture, singing, and some remarks by a previously appointed leader. These remarks are usually just something inspirational for the women. They are after the money and they get it. After roll call they take up the collection and in our local society spend a great part of the evening counting money which they have gathered up in their skirts. It is interesting to know how some poor women get the money to give. One out in Tulsan makes a *yen* a year gathering a certain herb from the hills and selling it to people who put it into their bread. Another poor woman makes 2 *yen* a year by digging and selling edible roots from the hills. One woman had no money to join the society but where there is a will there is a way and she found it. She had three eggs. She got a neighbor to let her put them, marked, under her setting hen. They all hatched. She fed them and, when they were full grown, sold them for ninety *sen*. Of this she used fifty *sen* for her dues and had still forty *sen* which became her capital in starting a chicken business. Later on she was able to feed pigs and make still more missionary money. The societies of a county are joined in a union society. There are five of these unions. Last

year at our Spring class for women they formed a union Society for the whole Presbytery.

Several years ago I attended a meeting of a union Society out in Nangchun County at the time we were holding the annual Bible class for the women of the county. This meeting reminded me of a Presbyterial meeting at home. The dignity and orderliness with which it was conducted were remarkable. Three women preachers, who had been working under the Society, spoke and related their experiences. Also the roll of the different local Societies was called, and a representative from each arose and reported the number of members, the amount raised during the year and so forth. They had a sum of money on hand, enough to easily send out two workers; or they could make a big effort—raise some more and send three. There were a number of speeches made, some by enthusiastic ladies who felt like striving after more and some by prudent ones who believed they had better not try to do any more than they were. The speakers were clear and to the point in what they said, and all was orderly and quiet. Finally a woman, rose up and said, "We have just heard our missionaries tell how great a need they found, how even when they thought of meeting their friends at home, they did not like to leave those needy ones. And we know Jesus may come again soon and when He comes if we have any money saved up it wont do us any good then. I move we try to get more money and send three." And they voted so to do. Now they have four.

And so in Korea we find the same spirit that was in the early church, and the spirit that will make it a great factor in the evangelization of the Orient.

CHAPTER III

MEDICAL MISSIONS IN KOREA

By J. D. Van Buskirk, M. D.

The purpose of this article is to give a brief survey of present conditions, with a brief statement of the work for the past year, and to discuss the needs of the work as revealed by this survey.

Good Year

The year 1917 has been a good one in the medical work in Korea. It has seen advances in many places and many ways. The amount of work has not fallen behind that of previous years, while the grade of work, on the whole, has been improved. It is a time to thank God and take courage. The close of the year finds no retreats.

Institutions

We have in Korea 27 medical missionary institutions in actual work; three or four more are closed on account of the lack of doctors, but this has been so for several years. We hope that one or two of them may soon open up again. More buildings have gone up in some other years than in 1917, but at present most of the medical work is being done in fairly good buildings. There are no large hospitals, but the number of nice, small hospitals in the missions is now a source of real gratification. The Canadian Presbyterian hopital at Songjin (Joshin) was completed this year and is now beginning its larger work. The Northern Presbyterian hospital at Syenchun (Sensen) has also occupied its new building.

Recruits

Not counting returns from furlough, 3 new doctors and 2 nurses have arrived on the field. Dr. Stites, for Severance Union Medical College from the Southern Methodist

Mission, now on language study; Dr. Hill of the same mission, stationed in Wonsan (Gensan); Dr. Rogers of the Southern Presbyterian Mission, stationed at Soonchun (Jyunten); Miss Elizabeth Roberts of the Methodist Episcopal Women's Board, stationed at Seoul; and Miss McCubbins of the Southern Methodist Mission at Wonsan. Dr. Daniel of the Southern Presbyterian Mission has resigned, leaving the Severance Union Medical College; and Dr. McLaren of the Australian Presbyterian mission has gone to the War. This gives us a net increase of three in the number of medical workers.

At the present time there are 30 doctors on the field and 8 on furlough, a total of 38. The number of nurses is 18 and 3, a total of 21. This makes a total of 69 medical missionaries on our rolls.

Wonsan The Union Hospital work in Wonsan has been hampered during the past year by the absence of one of its doctors all the time, and both part of the time, but the Korean doctors have carried on the work in the absence of the missionaries. The union in the work is giving great satisfaction to all.

Pyengyang The Presbyterian hospital in Pyengyang has been closed for some time; in the meantime plans have been made and agreements ratified for union in the medical work there, betweeen the Methodist Episcopal Mission and the Northern Presbyterian Mission. It is hoped that the Presbyterian mission will soon be able to send a doctor for the work.

Severance The year has seen good work in the Severance Union Medical College. The enrollment of students has been 63, of whom 53 are now in attendance. The Nurses' Training School has 24 student nurses. Good reports might be made of all the departments. The work in every department has been improved, except that of general medicine which sufferered the loss of Dr. Daniel. Special mention might be made of the department of Bacteriology under the direction of Dr. Schofield, who came to the field in Dec.

1916. The work in bacteriological diagnosis, vaccine therapy, etc. has been of great assistance; and besides this a good start has been made in the investigation of medical problems. The Research department is continuing its work of investigating Korean conditions and has produced some results and started other lines of work which are still continued. One of the best signs of progress in the Medical College has been the recognition of the school by the Government General as a "Semmon Gakko" (special school). This speaks of the cordial good-will of the officials of the Government and of their confidence and approval of our work. There have been many destitute cases sent to the hospital for treatment by the City Government. This has necessitated an increase in the capacity of the hospital, the number of beds being increased from 63 to 90. The clinical work of the institution has shown a good gain.

The statistics given herewith are not for the calendar year 1917. They are in nearly all cases the figures given in the annual reports of the hospitals to the annual meetings of their missions. They are very incomplete, owing partly to lack of time for gathering information and largely to the different methods of reporting the work done. In some cases where data was not given, I have supplied it to the best of my knowledge. They are given for what they are worth, my feeling is that they are worth considering in some detail.

	Value of Hosp. &c.	Mssny. doctors.	Mssny. nurses.	Korean doctors.	Korean nurses.	Other helpers.	In-patient capacity.	No. in-patients.	In-patient days.	Oprtns. gen. anes.	Oprtns loc. anes.	Out calls.	Dispensary new cases.	Dispensary returns.	Total Treatments.
UNION															
Seoul, S.U.M.C....	30000.	8	4	13	24	50	63	1128	18138	531	269	528	16060	18750	53476
Wonsan	20000.	2*	1	2	2	16	30	513	—	137	—	—	5064	16047	—
NORTHERN PRESBYTERIAN															
Kangkei	12000.	1	—	1	1	5	20	164	—	79	—	874	4777	2187	—
Syen Chun...	35000.	1*	1	3	7	11	40	650	7150	211	—	1118	9548	20118	—
Pyengyang...	Closed—will be resumed in Union														
Chairyung	7500.	1	—	1	—	4	24	201	—	40	171	457	13413	8801	—
Chungju	15000.	1	—	—	1	7	20	106	—	19	32	40	1115	2465	—
Andong	20000.	1*	1	1	1	8	30	45	—	42	46	50	1079	1771	—
Taiku	15000.	1	1	1	9	13	25	794	—	—	—	—	7945	9102	—
(Seoul, S.U.M.C.)	—	5*	2*	—	—	—	—	—	—	—	—	—	—	—	—
SOUTHERN PRESBYTERIAN															
Chunju	7500.	1	1	1	2	20	40	312	4830	165	—	—	3445	4565	—
Kunsan	15000.	1*	1	1	5	26	70	1121	23124	355	—	—	3694	11387	—
Kwangju	18400.	1	1	1	4	16	50	557	15807	212	—	—	3907	7637	—
Mokpo	8000.	1	1	—	—	11	35	400	7397	210	—	—	5055	7541	—
Soonchun	16000.	1*	1	1	5	15	25	384	5824	110	—	—	2746	3376	—
(Seoul, S.U.M.C.	—	1*	1	—	—	—	—	—	—	—	—	—	—	—	—
CANADIAN PRESBYTERIAN															
Yongjung-1.	3000.	1	—	—	2	5	7	250	2500	231	—	263	10571	—	12000(?)
Songjin-2....	—	1	1	—	—	—	—	48	—	97	—	—	4242	—	—
Hamheung...	14000.	1	1	1	—	13	35	308	6500	108	—	—	11665	—	18165
(Seoul, S.U.M.C.)	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—
(Wonsan, Union)	—	1*	—	—	—	—	—	—	—	—	—	—	—	—	—

* Furlough. 1. Hospital in construction. 2. Is not now occupied.

	Value of Hosp. &c.	Missy. doctors.	Missy. nurses.	Korean doctors.	Korean nurses.	Other helpers.	In-patient capacity.	No in-patients.	In-patient days.	Oprtns. gen. anes.	Oprtns. loc anes.	Out calls.	Dispensary new cases.	Dispensary returns.	Total Treatments.
AUSTRALIAN PRESBYTERIAN															
Chinju	25000.	1*	1	1	6	8	50	297	—	90	94	—	8567	—	—
Tongyeng	—	1	1	—	1	1	—	—	—	—	—	—	2186	4495	6681
(Seoul, S.U.M.C.)	—	—	1*	—	—	—	—	—	—	—	—	—	—	—	—
METHODIST EPISCOPAL															
Pyengyang...	30000.	1	—	1	—	—	40	450	—	238	329	272	7646	11123	—
Haiju	15000.	1	1	1	—	—	25	217	—	63	142	106	3600	8167	—
Wonju	100 0.	1*	—	1	—	—	15	119	—	81	2	50	1253	1752	—
(Seoul, S U.M.C.)	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—
Pyengyang, W.F.M.S. ...	24000.	1	—	—	5	—	30	198	2623	10	13	106	5887	—	—
Seoul, W.F.M.S.	50000.	2*	2*	—	10	—	38	487	5600	110	38	82	10511	—	—
SOUTHERN METHODIST															
Songdo	30000.	1	1	2	10	11	41	405	3942	90	109	98	3804	3530	11374
Choonchun	—	1	—	—	—	—	—	—	—	—	—	—	—	—	—
(Seoul, S.U.M.C.)	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—
(Wonsan, Union)	—	1*	1	—	—	—	—	—	—	—	—	—	—	—	—
ENGLISH Church, Chinchun	—	1	—	—	1	1	18	156	—	—	—	—	3660	8370	—
ADVENTIST, Soonan	4000.	1*	1	1	1	2	10	120	1500	25	150	500	6000	—	—

*Furlongh.

Doing Full Work

The figures for Total Treatments though incomplete, show that every one of the medical mission plants is having all the work that it can well care for. The lowest number is about 4000 a year, and the highest about 35,000 for one missionary doctor, assisted by one or more Korean doctors. I think that no exception can be taken to the statement that our plants are doing full work, and that the amount done is rather limited by the capacity than by the needs or opportunties. The presence of Government hospitals and a few private doctors has in no wise diminished the opportunity that our hospitals have before them. The length of time that a hospital has been established and the quality of the work that the doctor is enabled to do, determine the amount of confidence in the hospitals, and so the number that come for treatments. But in any case the present hospitals are full and the present staff have all that they can do.

Busy Doctors

It would be interesting to know exactly, or even approximately, how much time the missionary doctor can give to each patient. In looking over the reports of the work I have made some estimates along that line, and allowing the doctor eight hours a day actually seeing patients—that is too high—and allowing for the cases seen by Korean doctors, each missionary doctor will have from 5 to 20 minutes per patient, and in this average he must include all the time spent with patients ; it will mean : listening to the patient's report, making the physical examination, prescribing the medicine, and in surgical cases the time for operations ; of course some cases can be treated very quickly, or turned over to assistants for dressings, but when the time for operations and examinations is considered, the wonder is, that the work is so well done. It leaves the doctor very little time to study his cases and to keep up in his profession, which is making such tremendous strides every year. Neither does it leave time for sermonizing, but the Christian word and the Christian spirit of the doctors, nurses and helpers all make an impression. The evangelistic results of the medical work continue to be large ; in

most cases the hospitals are the most fruitful agency in winning new believers. Such results cannot be tabulated, but who can measure the value of ministering in Jesus' name, the value both to the church and to the sick and needy.

Modern Hospitals

It is gratifying to see the number of modern hospitals, even if small, that have been built by the different missions in recent years; we cannot consider that our work is adequately cared for in the way of buildings, but the lack is not so critical. Some of the newer hospitals are very good, a larger number are passable, while a few are only modified Korean mud-buildings. Only two or three, besides the Severance Union Medical College, are more than "one man hospitals". A few places as yet have no hospital at all, and so can do only out-patient work. Some take a few special cases into Korean rooms for temporary care. Surely in such cases a hospital is urgently needed. The value of the hospitals (excluding "Severance") ranges from about *yen* 7500 to *yen* 35000, most of them being from 10000 to 20000 *yen*, including equipment. The capacity ranges from 15 to 70, either as beds, or as space on Korean heated floors. This shows that there are no large hospitals, but probably, in this land without large cities, there is not need for very large hospitals.

Now as to the needs revealed by this showing:—I think it is evident that the places having no hospitals should be equipped, and that the staff of the present hospitals should be strengthened. But there are some things that such a report as the one given above will not show and I wish to present some of them.

Equipment and Apparatus

I suppose every doctor has to face the difficulties caused by the lack of some of the finer and more expensive instruments, equipment and apparatus; I think few of our operating rooms are adequately equipped with instruments and appliances for sterilization, etc. a more evident lack is the absence of good laboratories in our hospitals. Some have none at all, few are equipped to do more than the most simple of laboratory tests. I think most of them can do simple sputum, urine, and feces examin-

ations, such as tests for tuberculosis, intestinal parasites, albumen in urine, etc. But almost none can do the more complicated and difficult bacteriological tests, they are not equipped for bacteriological work. The laboratory side of the medical science is becoming more important every year, we must make advance in this, or be far behind the times. Some of the tests and methods of examination that are indispensable in the hospitals of America, are not possible in our hospitals; for instance, none can do Blood Chemical tests, and they must all send blood to the Severance Union Medical College for Wassermann tests. Most have to depend on "Severance" for making Autogenous Vaccines, and doing the main bacteriological tests that are of such value in medicine. Some things will always need to be done by the large central laboratories, and that is one of the functions of "Severance" but the things mentioned here ought to be done in each well-equipped hospital. And another thing needs to be said.—One of the strongest impressions made upon me when visiting hopitals in America during a recent furlough was the great use of the X-ray in modern medicine. Almost none of our hospitals has X-ray or electrical equipment,—a serious lack.

More Doctors Needed

But even if the laboratories were supplied, it is apparent that the present number of missionary doctors with their assistants could not do the necessary work. Some of the tests require specialists, but the main difficulty is lack of time. If the doctor tried to do them himself, it would cut down the already small time for seeing patients, and he cannot leave the work to the ordinary Korean assistants. He can hardly find time, among his many duties, to carefully train the necessary assistants, and even after training he would have to give supervision to the work. In this connection, I would like to emphasize the need of two missionary doctors for each hospital. Two men could not only do more work themselves, but they could train and supervise the work of Korean assistants; this altogether aside from the value of being able to divide the work and each do more special work in his line, and the value

of conference and other things. The next best thing would be to have more Korean doctors who are trained to do such work. But mainly laboratory work must be done by laboratory assistants giving full time to that line of work.

More Help Needed

Besides the out-patients to be seen, the patients in the hospital to be looked after, and the operations to be done, the busy doctor has to worry about the financial support and wonder where the money is to come from. The grants from the missions to the hospitals are in no case more than 3000 *yen* a year, and in many less than 1000; the missionary has to find the rest. I do not think we ought to expect self-support in our hospitals for a long time to come—if ever. The hospitals at home which do charity work have to ask every year for large sums of money, or else have endowments of thousands, and in some cases millions of dollars. The financial conditions of America can best be compared by contrast. I am sure more can, and ought to be collected from the patients here, but such increase would be more than covered by the needs of the work. Even if, under present conditions, they could be made self-supporting, we cannot be content to keep on the present basis. At present, a "one man hospital" is better than no hospital at all, but the one-man institution is not able to meet the demands of even the present situation.

Why Medical Missions

There is no need for me to restate the argument that we should do medical missionary work. The church in the homeland, with all its doctors and nurses, feels the need of following His example. It spends millions every year in ministering in His name, in showing that His spirit is still with us. And the needs are greater here, and the fruits more evident. And surely if it is worth doing at all it is worth doing well—in the best way possible, and in Korea the day is rapidly approaching when only high grade work can continue to hold respect. We must not do in Jesus' name less than our best. The Mission Boards and Churches at home are helping, and desire to help

more. But I think there are great obstacles to be overcome before we can see at least two missionary doctors in every mission hospital. There is one thing open to us now, that is to increase the number of native doctors. As yet, of course, the number is limited, but they are being used, there being about 30 Korean doctors now in our hospitals, though many as yet are without any. We will aim some day to leave the work in the hands of the Korean church, and will hail with gladness the day when the native doctors can take their place at the head of our hospitals. The work of the medical missions is to be perpetuated by these men, and we are glad to see them taking their place. I can not refrain from calling attention once more, to the work that the Severance Union Medical College is doing to supply this need of the work, not only enabling us to have Christian Korean doctors in our church hospitals, but to have Christian doctors in many communities throughout the land where we have no Mission hospitals.

In this I have not considered at all the home-base part of the problem, I have been content to give a survey of our present work and to point out the places where the work needs strengthening, to set the present attainments in the work along side of what we hope to do and the needs to be met,—really we are working and hoping to meet the needs.

This survey has not considered the leper work done by the Missions. That is worthy of careful consideration but I do not feel that I am able to present that phase of the work.

Affiliation

The Korea Medical Missionary Association is affiliated with the China Medical Missionary Association. We have an active membership, and at least once a year have most fruitful sessions at which the problems of the work and advances in medical science are discussed.

CHAPTER IV

LEPER WORK IN KOREA

By R. M. Wilson, M.D.

It has been estimated that there are between 15,000 and 20,000 lepers in Chosen, but no official census has been taken and these figures are uncertain. Most of the lepers are in the southern section of the country, very few being seen north of the Capital.

Fusan

The first home provided for lepers in Chosen was at Fusan by Dr. Irvin of the Northern Presbyterian Mission in 1902. It is now under the care of the Australian Presbyterian Mission and at present there are 153 inmates, of whom 90 are baptized and 33 in the catechumen class. This home is beautifully situated across the bay from Fusan on the slope of a hill visible to all ships entering the harbor. A very encouraging letter comes from Mr. Wright who is in charge, saying, "Until the beginning of last year deaths were so frequent that every month we were able to take in a few more patients; but during 1917, as a result of using the new treatment, there have been so few deaths that most applicants have had to be turned away."

Kwangju

In 1912 an institution was opened at Kangju with permission to try 45 cases. The work proved a delightful success and has continued to grow, until now there are 237 cases in the home. In 1909 Dr. Forsythe was coming to Kwangju and found a poor miserable leper by the roadside. He was in a rush to get there so took the woman on the horse with him. He asked that she be put in the general hospital but this being impossible she was placed in a vacant tile kiln, and cared for there until her death some

weeks later. In this way the interest of the station was stimulated, a collection taken and a small home built, where seven lepers were cared for for about three years.

Taikn

In Oct. 1917 a splendid building was dedicated to the Lord at Taiku with a capacity of 100, and is now filled. Dr. Fletcher has been in charge here for over a year and the successful work is considered to be a direct answer to prayer.

In December 1913 when Mr. and Mrs. Bailey of the "Mission to Lepers" visited Taiku a number of lepers gathered together to meet them. As the weather was cold and the lepers very poorly clad they presented a most pitiable sight.

Mr. and Mrs. Bailey were eager to help them at once so asked Dr. Fletcher to make plans and estimates for a permanent home for as many as he could care for. He drew up plans for a building to accommodate one hundred patients, to cost $5,000 gold. This meeting with Mr. Bailey's approval, a prayer-meeting was held and the money asked for. It was also decided that something should be done for the immediate relief of the poor lepers they had met. Mr. and Mrs. Bailey on their return to England found that during the week that they were in Chosen an unknown donor had given $ 5,000 to build a leper home wherever it was needed. This, of course, was recognized as a direct answer to prayer and arrangements were made to forward the money to Taiku.

The new Leprosarium is situated about two miles from Taiku, a short distance back from one of the main roads leading out of the city. Here are situated three buildings; as soon as completed they were filled to their capacity of fifty men and fifty women, the care of whom represents an expenditure of about $300 gold per month. When one thinks of His mercy one cannot but give glory to God.

Deer sland

In 1917 the Government General erected a leper home on Little Deer Island of the southern coast of Chosen where about 80 lepers are cared for. I am told that this

is well equipped, first class and up-to-date. We hope that the government will very soon isolate a great number of lepers at this place. A strong effort was made to have the government and the Mission to Lepers unite in this undertaking, but in vain. The Government had selected this island and did not see fit to change to some other location near the Mission station that was to supervise the work, and the Mission could not afford to transfer a man to this isolated spot, so nothing was done.

Origin of Leper Work

It would not be amiss to mention how the leper work first began. In 1874 Mr. Wellesley C. Bailey returned from India on furlough, where he had been a teacher. Telling friends of a few lepers he had tried to help he stated that any money entrusted to him would be used for this purpose. After his return to India the funds came in so fast that he found it necessary to organize a Mission to Lepers. At present this "Mission to Lepers" has its headquarters in 20 Lincoln Place, Ireland, with Mr. W. H. P. Anderson as Superintendent, Mr. Bailey having retired this past year. The "Mission to Lepers" works in cooperation with other Missionary Societies, they furnishing the funds for the work and the various societies only supervising and caring for the Leper Homes with no financial obligations. In this way more than 85 leper homes, accommodating over 6200 lepers are under the care of Foreign Missionary Societies throughout the world. God has wonderfully blessed the work of this Mission.

Treatment

For the past three years at Kwangju we have obtained splendid results with the hypodermic injection of Chaulmoogra Oil. Many cases show marked improvement, while others are held in check. During the past five months we have tried Sodiun Gynocardiate, (an essential acid made from the Chaulmoogra Oil,) on fifteen cases with better results than with the former and will give it a six months' trial on a large number of cases. There is no question as to the benefit derived from either of these drugs. Besides this, our lepers are taught to keep their persons clean, soda baths being used twice a week, and all who are able

to must exercise. This is done chiefly in the way of gardening. No Kimchy (pickle) is furnished to the lepers but each room is provided with land on which the occupants grow their vegetables, so necessarily they must do a little garden work. A cow is furnished with which they plough the land, some rice is raised, also fruits and melons. We have a few rather crude masons and carpenters and tailors among them and all clothing used is made upon the premises. In this way they are kept quite busy, their minds are occupied, and indeed, lepers though they be, there is hardly a happier group of people in Chosen, than those to be found in this home.

Recreation and Occupation

We try to make the Kwangju home (and what is said of Kwangju applies generally to Fusan and Taiku) a real home to the lepers and not simply a place where food is doled out to a lot of people. Annually there is a big "Field Day" when all who are able take part in the various races, games and sports. The more crippled ones form the "Grand Stand." This is a great occasion to all the lepers, big and little, men and women. Annually a large box of pencils, paper, safety pins, vests, socks etc. is sent out and these are used as prizes in the contests. An occasional hunt is held in which 30 or more of the boys drive out the deer and game for me to shoot. Monthly some meat is bought and all enjoy this. Annually when the big station Bible class is held one is held at the same time for all lepers. Besides this occupation is found for them in sewing, patching, cooking, cleaning house, the boys caring for the calves and chickens and goats, the men making repairs, gardening and hundreds of other things which go to make it a real home to them.

Spiritual Work

The most striking thing about our lepers is the love they have for the study of the Bible. We have a graded Sabbath School of 29 classes and all are examined at the end of the year. I examined the Bible Class at the end of 1917 on the Book of Acts and was amazed at the high marks obtained. We were forfunate to have a few very earnest,

consecrated lepers at the start in our home, who have exerted a splendid influence on the rest of the inmates. There are many more of these "Out of the Camp" wanderers, hungry, miserable and without the knowledge of Christ, who gave His life for them as well as for us, and for them we solicit the prayers and sympathies of God's people. For further information apply to Mr. W. M. Danner, 105 Raymond St., Cambridge, Mass. U. S. A., or Mr. Anderson, Dublin, Ireland.

STATISTICS

	Fusan	Kangju	Taiku
When Opened	1902	1912	1917
Total Inmates Now	153	237	100
No. Baptized	90	68	—
No. Catechumens	45	69	—
Elders	—	1	—
Deacons	4	6	—
Organized Church	no	yes	—

CHAPTER V

SUNDAY SCHOOL WORK IN KOREA

By M. L. Swinehart

Different from Other Fields

The Sunday Schools in Korea occupy a different place than in most countries, and should be so considered in a review of the work done during any given period by the Sunday Schools of this land.

In China, Japan, America and the Continent of Europe a large percentage, and in most schools, a majority of the scholars come from homes where the Scriptures are not taught, the subject of religion is not discussed, family worship is not observed, and at best the attitude of the family is one of indifference toward Jesus Christ and the sacrifice He made for sinners. The only religious instruction received by this class of scholars is that which comes to them through the agency of the Sunday School.

Not Primarily Evangelistic

In Korea, where the entire church membership attends Sunday School and where the number who attend and that live entirely apart from Christian influences is comparatively small, the function of the Sunday School has come to be more of a systematic Bible Study than an evangelistic agency, as it is generally considered in the countries mentioned above.

We will naturally prepare a somewhat different type of Lesson Help for the 200,000 and over Christians who attend our Sunday Schools in Korea, than if we were trying to attract and hold the interest of those whose thoughts would otherwise be directed along other lines. In other words perhaps 80 percent of our Sunday School membership is essentially Christian and attends Sunday School as

a means of learning more of the Word through the opportunities there offered for Bible Study.

The exception to this is the work which has been carried on with considerable enthusiasm and much success for the past six years, among the children of non-believing parents.

Increases

In the Southern Presbyterian Mission, the statistics for the year 1916-17 show an increase in average attendance upon Sunday Schools, over six years ago, of about 50%. This is due in most part to the number of non-believing children who have been gathered into schools separate and apart from the regular church Sunday Schools.

Volumes might be written of the experiences the pioneers have had in this work, but each would close with a recounting of the successes which have attended the efforts along this line, almost without exception.

One man, a missionary from Siam, after visiting a "Heathen Sunday School" in Korea, said with tears in his eyes, to the worker who was with him, "Oh, I fear you underestimate the opportunity given you though this medium for sowing seeds of truth in the hearts and lives of the young. Don't fail to take every advantage of it".

Still another representative, from Japan, after visiting several of the schools for the children of heathen said it afforded an opportunity for getting into the lives of the children which they would welcome in Japan.

In Korea, those most interested in Sunday School work, headed by the Executive Committee of the Sunday School Association of Korea, have kept before them always the words of Rev. F. B. Meyer,

"If the world is to be saved, the children must be saved," and have acted accordingly.

Sunday School Standard

Last year, the Executive Committee adopted a Sunday School Standard which was ratified by each of the six constituent Missions. This was the first real effort apart from the creation of the Committee itself, and the use of interd nominational and common Lesson Helps, that looked

toward uniformity in the work. This Standard is considered of sufficient importance to reproduce here.

SUNDAY SCHOOL STANDARD;—

(1) To meet as a Sunday School every Sabbath in the year.
(2) Each school to elect a Superintendent and a Secretary for a year.
(3) Division in Classes according to advance made in Bible study as well as according to age.
(4) Five minutes review and questions on the Lesson by the Superintendent or other Officer.
(5) Weekly meeting of Teacher's Training Class.
(6) Observe Rally Day on the second Sunday of October, each year.

Forward Step

One familiar with the efficient methods worked out by the various Sunday School organizations for use in lands where the Sunday School is conducted along lines which have proven to be the best after years of experience, may not see much in the above standard to attract attention. Yet if the difference in conditions is considered we feel that we have taken a step forward, and along right lines.

Korean Sunday Schools vary in attendance from 2000 or 3000 in the large city churches to 5 or less in the weak groups or meeting places in the remote villages. Even the average of these did not find it quite to the liking of the Korean mind to observe the above standard. The election of a superintendent to serve for a year was against the Korean custom of rotation of office, that each might be given opportunity to show his skill at leading, and the limitation of five minutes placed upon the closing remarks and questioning was a distinct shock to the older Koreans, many of whom had been taking 30 minutes or even a full hour with these "closing remarks".

TEACHERS' TRAINING CLASSES;—

These have been organized in all centers where the foreign missionary has been able to give it supervision, and qualified leaders among the Koreans have now

developed who are going about instructing the teachers how to teach This is one of the greatest needs in our work, and great advances are being made in it.

WORK DURING 1917;—

A. The preparation and publication of Literature.

1. Permanent Literature.
   (*a*) The Cradle Roll.
   (*b*) Sunday School Teacher's Training.
   (*c*) Seven Laws of Teaching.
2. Current Literature.
   (*a*) Weekly columns in the "Christian Messenger".
   (*b*) Various articles in English, averaging two or more a month in the "Korea Field".
   (*c*) Sunday School Lessons, prepared under the direction of the Sunday School Committee, as follows;—
      (1) I and II Corinthians for adults.
      (2) Gospel of John for children.

During the year there appeared the first issue of a Sunday School Magazine, to be published monthly, which is under the entire control of Koreans who are especially interested in S.S. Work.

Beginning with 1919, the Improved Uniform Lessons as issued by the International Sunday School Association will be followed, just two years later than the date they are studied at home. By following this series of lessons the work of preparing the Lesson Helps becomes more a matter of translation and adaptation than of preparation of original matter.

General Secretary

Four times has the Executive Committee of the Korea Sunday School Assocation met to consider the question of securing a man to give his full time to Sunday Schools for all Korea. Four men have been approached with a request to take up the work, but for various reasons each declined.

CHAPTER VI

CHRISTIAN EDUCATON IN KOREA

By A. L. Becker

In making a survey of the Christian educational work of the past year there are three aspects that seem worthy of note; the encouraging side, the discouraging side and the signs of better days for Christian Schools.

I. The Encouraging Facts:—

(*a*) The Government has recognized certain Christian Schools.

(*b*) Experiments in industrial education are common.

(*c*) Many schools have added equipment and buildings.

(*d*) Certain schools are raising a large share of the budgets from fees and church contributions.

(*e*) Trained teachers, Japanese and Korean, are being employed.

(*f*) A clear-cut, up-to-date, practical, definite educational program is being worked out in several of the Missions.

(*g*) A closer relaton with the Government Educational authorities.

(*h*) A tendency to combine schools to secure efficiency is in evidence; the Missions have retained and are supporting a large number of schools even though the conditions are more exacting.

(*i*) There are several Christian Korean educators capable of holding the leading positions in our best schools.

(*j*) Many graduates and students of our schools are doing good Christian work as preachers or teachers.

II. The Discouraging Facts:—

(*a*) Many schools are being closed for lack of finance and sufficient support.

(*b*) Many missionaries and native church leaders seem indifferent to the fate of our Church education work.

(*c*) There is a lamentable lack of trained educators and teachers even among the missionaries, and many fail to appreciate the system of education adopted by the Government.

(*d*) Lack of discipline and system is seen in many schools.

(*e*) High School and College students are too easily discouraged.

(*f*) A failure to produce many as yet who have initiative and influence in the social betterment of Korea.

III. The Signs of Better Days:—

(*a*) A disposition on the part of the missionary body to work in harmony with educational authorities.

(*b*) The leading missionary educators are making strenuous efforts to learn the Japanese language.

(*c*) The boys and young men in mission schools are rapidly accepting and adapting themselves to more practical ideas concerning education.

(*d*) Education for girls on a practical basis is going forward with leaps and bounds and promises to soon release the age-long bondage of the Korean Woman.

I. The Encouraging Facts:—

(*a*) *Government Recognition of Schools.*

Recognition

The High School of the M. E. Church, South, at Song-do has been recognized as a Higher Common School. A Primary School of the M. E. Mission at Hai-ju has been recognized as a Lower Common School.

The Methodist Kawang Sung Primary and Higher Schools at Pyeng Yang have put in an application for registration and expect to get recognition very soon as they have met all the requirements. The Kong-ju Higher School is expecting to register its first year

immediatcly. The Union Primary School of Seoul has met nearly all the requirements of registration and has its application before the authorities.

Elementary Industrial Schools

(*b*) Several of the Mission Schools, recognizing the importance of practical training as a means of livelihood, have been experimenting in elementary industrial education for a number of years. The most successful are; the Methodist High School at Songdo, John D. Well's High School of Seoul, the Presbyterian Union College at Pyeng Yang and the Presbyterian High School at Syun Chun. In the John D. Well's School and at Song-do the principal emphasis is on weaving and dyeing, for which each school is fairly well equipped; in these places the profits are sufficient to help many students through school and the products are good enough to command good prices. In the schools at Pyeng Yang and Syun Chun, carpentry, blacksmithing and farming have been successfully taught. Dr. McCune has done quite remarkable things with small equipment and has demonstrated that there is much that any school can do to train the hand even though the resources may be small.

Improvement

(*c*) Nearly all of the Mission High Schools and Colleges have added considerably to their equipment, as it has been found absolutely necessary to have something more than a mere roof over the students if efficient teaching is to be done, and the efficiency of schools in the Japanese Empire is judged largely by the amount of teaching apparatus used in the school. Two new buildings at "Pai Chai" and one at "Union Primary School" in Seoul have put these schools in the place where they can accommodate a much larger number of students and do it efficiently. The Canadian Presbyterian Mission in North Kando has recently built a ¥ 3,000.00 High School building; the funds were from native sources.

Increased Fees

(*d*) Pai Chai received ¥ 3,500.00 from fees this year, almost doubling the amount received last year; this was about 40% of the total budget. All of the Higher Schools of

the Methodist Mission have greatly increased their receipts from students and the native churches. The High School of the Presbyterian Mission at Pyeng Yang kept up its good record along this line. A High School of the Canadian Presbyterian Mission which is located in North Kando is entirely self-supporting and raises a budget of ¥ 1,300.00 from fees and church subscriptions.

Qualified Japanese Teachers

(*e*) The enforcement of the new regulation regarding "trained teachers" has caused some of the schools considerable anxiety and trouble but has resulted in nearly all of the better schools securing qualified teachers. In 1916, teachers of the Higher Schools taught an average of 19 pupils; this year there is an average of 16 pupils per teacher. The Southern Methodist Higher Common School at Song-do, the Union College and the Methodist Kwang Syung Higher School of Pyeng Yang, the John D. Well's Training School, Pai Chai Higher Common School, Chosen Christian College, Ewha Girls' School and the Union Primary School of Seoul, also the Song-Jin Girl's School of the Canadian Presbyterian Mission have all added qualified Japanese teachers to their faculties. The Educational Office has been very kind in its efforts to secure for our schools the right kind of Japanese teachers and the Rev. F. H. Smith has been the instrument whereby many of the above schools have been enabled to secure satisfactory Christians for teachers. The Chosen Christian College has secured the services of three Japanese teachers who are graduates of the Imperial Universities of Japan, and they are exerting a great influence helpful to the Christian activity of Chosen.

Complying Immediately

(*f*) The two Methodist Missions have decided to comply with Government Regulations immediately, and after deciding to concentrate on a few strategic schools are now doing their best to perfect their equipment and teaching force. The Canadian Presbyterian Mission has a few well located schools on which they are concentrating attention. The other Missions have not made any change in their general policy regarding schools.

More Harmonious

(*g*) Many of the Mission educators have come to know and appreciate Mr. Sekiya and the head officials in charge of the educational work of Chosen and are new convinced that it is quite possible to work in harmony with the wishes of those officials, as they have the greatest desire to help those of the missionaries who are willing to confer with them. The troubles of the past have come largely from a mutual misunderstanding but this is now rapidly disappearing and mutual respect and regard have taken its place.

Percentage

(*h*) The total number of Higher Schools (Boys and Girls) has decreased 14% but the average enrollment has increased 35% and the total enrollment has increased over 16%. The Mission and Churches of Chosen still support over 600 primary schools of all kinds and these have an average attendance of 37; about 1000 teachers are employed in these schools and the average salary is about 15 *yen* per month. The Presbyterian Church, North, has the largest number or about 60% of these primary schools and about 53% of the total number of pupils.

Korean Leaders

(*i*) Among those of the Koreans who are gradually coming to the front in Education we must mention Mr. Hugh Cynn, Principal of Pai Chai, Mr. Teuk Soo Kim, Principal of Kwang Syung School of Pyeng Yang, Mr. Paik Sang Kyu, Head Professor of the Commercial Department of the Chosen Christian College and Dr. Oh Keung Sun, Professor at the Severance Medical College.

Training Leaders

(*j*) In the Northern Presbyterian and Northern Methodist Churches there are a large number of young preachers and teachers who have been educated in our church schools and much of the energy and vitality of these churches is due in no small part to these young men; and there is a large and persistent call for more trained leaders which the schools are doing their best to provide. The other Missions have many young men in training and will soon

be able to use the incomparable dynamic force of these young men.

II. The Discouraging Facts:—

Primary School Decrease

(*a*) The number of boys' primary schools has decreased 40% during the year, a total of 275 boys' schools being closed. This is due to financial and economic reasons as well as to the pressure of the officials who are trying to develop really efficient schools. Of course, the loss of these schools is discouraging to the churches who have had their life tied up with the local school, however inefficient they may have been from an educational standpoint; these schools have been a distinct factor in the evangelizing of certain districts and it is certain that the churches will suffer if strenuous efforts are not made to keep a hold on the children by Sunday Schools or night-schools. Under the new regulations a primary school which pretends to meet the requirements of the Lower Common School standard must have a budget of more than ¥1,200 00. In the Methodist Mission five schools have been selected and designated as first class Primary Schools and have been assisted so as to meet the requirements. Outside of this number considerable help has been given to primary schools but there is little hope of the Mission's ability to finance and develop a large number of schools; so this Mission has determined to have a few good efficient schools in important centers; although it means that many small schools must be sacrificed. Three of the best Private Schools of Seoul are here compared with the two Christian Primary Schools of the same city.

(Name of Schools)	(No.) (Teachers)	(Salary) (per Mo.)	(Divisions)	(No.) (Pupils)	(Budget)
Private Sam-Heung	4	66	4	98	1050.00
„ Tong-Duk...	6	153	6	163	2680.00
„ Chang Heun	5	90	4	132	2904.00
Sang-dong School (Mission)...	5	66	4	157	1208.00
Union Primary (Mission) ...	11	150	8	209	2600.00

Discouraged

(*b*) Little comment is necessary on this point but it is a sad fact that certain of the church leaders, both foreign and native, do not seen very much exercised over the

educational situation and some even openly advocate giving up the most of our educational work at a time when even the best church schools are being severely tested and all are under a severe strain, and a single pessimistic word from an influential man may cause a sufficient 'slacking up' to cause the product of decades of effort to fall beyond repair. So, it behooves each to think well before he speaks.

Trained Teachers

(*c*) The greatest difficulty that all schools have to face is how to obtain qualified Christian teachers at a salary that will come within the resources of the school, and this question alone has discouraged many and caused the closing of many schools. *Good Christian Teachers* are being trained in our higher schools and in Japan but every educator must see to it that young men are properly trained because this matter can not be ratified by "chance."

Lack of Discipline

(*d*) Whenever a visitor from the Government or foreign lands visits our schools we are nearly always put to shame by the lack of discipline, order or system in our schools. Some say that this can not be avoided because our motive must be *Love*, and harshness or too strict discipline will not develop this; but the Korean boy needs *training* applied in a way so as to develop 'character' as well as to engender unselfish aspirations. Our schools need to straighten up and live up to a well thought out system of rules and requirements: Pai Chai Higher Common School has had a revolution in this respect.

Lack of Perseverance

(*e*) Altogether too large a per cent of college and higher school student get discouraged and drop out of school after but a few months or terms of school; of course, much of this is due to lack of finances but more is due to a lack of purpose, stamina and perseverance, because many of the students who 'stick it out' are of the poorest and of moderate ability. The school loses many of the brightest prospective students because they are not yet filled with

the enthusiasm of a preparation for future unselfish service. The church and mission leaders must not fail to inspire the young around them with the prospects of great opportunities for all those who will thoroughly prepare themselves. The present young man sees too much of the limitations of the present industrial and social conditions and does not yet appreciate the fact that unless he himself initiates and *sacrifices much* things will not get better very rapidly.

Not Much Initiative

(*f*) We have many "Helpers" from our schools but not many who can independently carry heavy responsibilities; perhaps it is too soon to expect much initiative among our graduates. But "by their fruit ye shall know them" and it behooves the Missions to see that the *products of their schools* improve in their ability to handle the big problems of the Church and Country.

III. Signs of Better Days:—

Harmony Possible

(*a*) The missionary bodies in Chosen are not yet fully reconciled to the limitations of the School Regulations because they seem to limit church activities in this important branch of church work, but interviews with the higher officials of the Government General have convinced nearly all the missionaries that although the Government has no desire to limit or hinder the Christian propaganda, the authorities consider that Education, as such, would be much more efficient if separated from Religion; and feel that they must insist on a schedule for the schools which excludes the Bible as a text-book. A large number of the missionaries are convinced that it is possible to harmonize the requirements of the Government with the "Missionary Purpose" in the church schools and yet secure good results for the Church. Many schools, therefore, have worked out plans in consultation with the authorities which recognize the purpose of both Church and State, and yet distinctly designate the sphere of each; the future will tell as to the results, but so far the results have not disappointed those in charge and in particular cases there is a

definite improvement over the school work done previous to the new adjustment.

Japanese Language Problem

(*b*) According to the new regulations for schools practically all the teachers of the schools must know Japanese within a few years, thus missionary teachers in schools are faced with the problem of learning another language. To many the task of learning another Oriental language seems impossible and they face the future with misgiving. Others, inspired by Rev. F. H Smith to make a special effort, are studying evenings and odd hours in the hopes of acquiring sufficient Japanese to meet the requirements of the future. Mr. Smith, assisted by Mr. Ueda and others from the Educational Office, has been teaching a class of 18 or more twice a week since September of 1916, and a second class was organized in September of 1917 which also meets twice a week at the residence of Mr. Smith. Summer classes for the study of Japanese for foreigners have been held at both Wonsan and Sorai Beaches and classes are said to be in operation at Pyeng Yang and Taiku. Many missionaries are studying Japanese by themselves and making commendable progress. When the Korean missionaries have acquired Japanese the misunderstandings which now exist about the attitude of the authorities will largely disappear and there will be a new respect on both sides for the views and standpoint of the other; even though the progress is slow, even now this effort on the part of some of the missionary educators has brought about a better feeling.

Practical Training

(*c*) Up to the present the Korean student has shown a decided preference for purely literary studies and has seemed averse to any study which seemd to have a vocation or 'mundane object;' in the past, although much time and money were expended by certain schools in the effort to provide a practical training, the students were so averse to any serious effort that in every case it has been most discouraging. Even the Government Industrial Schools equipped and managed in the best possible

manner have had much difficulty in holding their students to enthusiastic effort. But during the last year increased applications for the special applied courses offered by the Higher Schools and College show that it will not be long before a major part of the Higher School students will be enrolled in courses which aim at the development of Chosen along modern practical lines.

Girls' Schools

(*d*) The most optimistic missionary educators in Chosen are the ladies who have charge of the girls' schools; for while those in charge of boys' schools are inclined to concentrate and improve a few schools, many new girls' primary schools are being developed. The ladies of the W. F. M. S. of the Methodist Mission have built substantial buildings for girls' schools during the year and have also employed quite a number of Japanese women teachers. The Canadian Presbyterian Mission sends a fine report of their girls' schools and state that these schools have a very marked effect on the non-Christian communities and that the school teachers and students are a great help in Sunday School work among the women and children of the churches. Ewha Girls' School in Seoul has a Kindergarten, a Primary Department, a High School Department, and a College Department, all in the same compound, and being well equipped with buildings and teachers they are setting the pace for Girls' Education in Chosen.

The Union Girls' School of High School grade at Pyeng Yang is also well equipped and doing efficient work. The Methodist Girls' School at Song-do is endeavoring to meet all the requirements of the Government for a Higher Common School and is considered a most efficient school. As far as can be found out, all the Mission schools for girls are very encouraging and developing rapidly. There is no reason to think but that Christian education for girls in Chosen has a bright prospect.

CHAPTER VII

THE CO-OPERATING BOARD FOR CHRISTIAN EDUCATION IN KOREA

By B. W. Billings

Chosen Christian College

Historical Sketch

Some years ago it became evident to many of those who were interested in Christian Education in Chosen, that there was a very great need for a higher institution of learning in Seoul, which should be conducted in accordance with Christian ideals and which should be broad enough in its curriculum to furnish leaders among both the ministry and the laity of the Christian Church. So after much deliberation and prolonged discussion, both on this field and among those persons in America and Canada who were interested in the missionary work which has been conducted with such marked success in Chosen, school work was finally begun in the spring of 1915 under the direction of a provisional committee and with Dr. H. G. Underwood as provisional president. The purchase of the site not having been completed and the arrangement with the Government General being only of a temporary nature, rooms for instruction were secured from the Central Y. M. C. A. Under such trying and disadvantageous conditions work was carried on for two full years, while we were slowly gathering together a faculty of well-trained men. During this period there was an average of about seventy students under instruction and we endeavored to approximate as nearly as possible work of college grades.

Present Status

In April 1917, the Chosen Christian College, or the En Ki Semmon Gakko as it is known officially, was given a charter by the Governor General of Chosen. This enabled us to get on a permanent basis and begin work as a Registered College with six departments. These are as follows :—

1. Biblical Course—3 years.
2. Literary Course—4 years.
3. Commercial Course—3 years.
4. Mathematics and Physics Course—4 years.
5. Agricultural Course—3 years.
6. Applied Chemistry Course—3 years.

In all these courses a special effort is made to prepare the students in the use of both Japanese and English so that they will be enabled to carry on their advanced courses and to do their future study through the medium of these languages. This we hold to be essential if the graduate is to be kept in touch with future developments in his chosen department.

Zaidan Hojin

The Act of Endowment (Zaidan Hojin) states that "the object of this Hojin shall be to establish and maintain this college in accordance with Christian principles." It further provides that "the Managers, Officers, members of Faculties, and all Instructors in this College must be believers in and followers of the doctrines contained in the Christian Bible."

About one month later a similar charter was given to the Severance Medical College, the Act of Endowment of which is the same as that of the Chosen Christian College in all essential provisions. This evidence of goodwill and encouragement on the part of the Government authorities has greatly enheartened those who for years have labored to make possible the establishment of these schools on a permanent basis.

The Site

The above registration at once opened the way for us to proceed with the purchase from the Government of the major

portion of the land for the College site. This land is located about two miles outside of the West Gate of the city of Seoul. It is beautifully wooded, commands fine views in almost every direction and offers a splendid opportunity for the development of the agricultural work, for an athletic field, and for the location of the various buildings which the development of this institution is likely to require. Indeed, we are told that it is one of the few college sites in the Empire which is provided with adequate grounds for growth during the next few years.

Buildings

Various layouts of the grounds have been prepared, the services of skilled architects secured and it is hoped that work on buildings for the permanent plant will be well under way by the time this article is printed. At present a wooden building is being erected which will meet our needs for class rooms and laboratories until we can get into the permanent plant. Afterwards it will be used for work in connection with the Agricultural Department. If present plans carry we expect to move our school from the Y.M.C.A. to this building sometime in April, 1918.

Committee in America

The interests of this school in America are cared for by a "Cooperating Board for Christian Education in Chosen" of which Mr. John T. Underwood is President. Five Missions in the United States and Canada are represented on this Cooperating Board which also represents the interests of the Severance Medical College.

Control

The control of these Colleges is vested in Boards of Managers upon the field. At present the Boards which are in active cooperation in the conduct of the Chosen Christian College are as follows:—Methodist Episcopal, Methodist Episcopal, South, and Northern Presbyterian, all of U.S.A., and the Canadian Presbyterian.

President

After the severe loss which this school sustained in the fall of 1916 in the death of Dr. H. G. Underwood, Dr. O. R. Avison was chosen as president and at present he is serving as president of both the Chosen Christian College

and the Severance Medical College and is rendering most efficient service during this formative period in the history of the school.

Students

The student body consists of young men from all parts of the peninsula. The enrollment for the year 1917-18 was eighty five but we expect it to greatly increase as soon as we have more adequate accommodations. Three houses in Seoul, under the direction of the Faculty Committee on Dormitories have housed a large number of our students. We are earnestly hoping for the speedy erection of a dormitory building on the College site which will render closer dormitory supervision possible.

Religious Work

By the requirements of the Government regulations, educational work and religious instruction are separated except in the Bible or Theological Preparatory Course. Our Chapel exercises are therefore held after the close of school in the afternoon. Under the conditions the attendance is naturally voluntary but a good number have chosen to attend. The voluntary element has made this work seem to be much more effective even though it does not allow us to reach with this service so large a number as compulsory attendance might perhaps secure. Three days a week the Chapel hour is used for Bible Study. Courses in the Life of Christ, the Life of Paul, and the Apostolic Church have been given during this first year following registration. Mimeographed copies of the work covered were furnished to the students and this has helped to interest many in the studies. On Tuesdays, the President, or someone chosen to take his place leads the chapel exercises and on Thursdays the student Y.M.C.A. has charge of the service and secures the leaders.

Future Prospects

It may seem to some a very venturesome thing to speak of the future in this period of rapid transition not only for the Orient but for all the world. Nevertheless as has recently been so well said, "Man cannot live without faith, because he deals not only with a past which he may know and with a present which he can see, but with a future in

whose possibilities he must believe." It has been this faith in God, and therefore in the future, which alone has enabled us to have patience during the long delays which were necessitated while the Boards in America were being rallied to our support, while good friends were being found to finance the enterprise, while the negotiations for the registration of the school and the purchase of the College site were being carried to a successful conclusion, while one after another of our fellow workers has been taken from us by sickness, death and various other causes. We would not for a moment minimize the difficulties which we confront in trying to establish a thoroughly Christian School here at this time, but we believe in a God that is greater than the difficulties. We are perpectly sure that there ought to be a school which is conducted "in accordance with Christian principles" in this great centre, which promises soon to become one of the model cities of the Far East so far as material progress is concerned. What ought to be done, by God's help, shall be done. Therefore we confidently look forward to the not far distant day when there will be a number of modern well-equipped buildings on our beautiful college site and when hundreds of Korean young men will go forth from this school not only trained for the practical duties of life but also consecrated to the service of their fellowmen in a way which personal fellowship with Jesus Christ alone makes possible.

CHAPTER VIII

INDUSTRIAL EDUCATION AND SELF-HELP DEPARTMENTS

By Mrs. G. S. McCune

Object

The object of Industrial work in our Mission Schools has been two-fold, first, the changing of the attitude of the Korean mind toward work of any sort and second, the affording of an opportunity for young people to receive an education even though the parents could not meet the expense. Of late a secondary object has come into view in connection with the second main purpose, namely, the preparing of young people for self-support in after life by the mastery of some particular trade.

Work

As to the first, from time immemorial work and study have been segregated, so the changing of the attitude of the Korean mind toward work has been difficult. That any educated man could work with his hands was unheard of and was an out-growth of association with the newly developed West. It has been the privilege of our schools through required and voluntary manual labor to show that a Korean can be a student and at the same time can come in with his hands dirty and roughened by work. Many of our schools have proven that Koreans can be brought to see the possibility of combining the two lives at least during school-days. It has taken a hard struggle on the part of some of the boys to lay aside the traditions of their fathers. But an eagerness to receive an education has tided many a boy over those first days when he found himself confronted with a spade as well as Chinese "pot-

hooks." In most of the schools there have been boys who have turned away rather than yield to the disgrace of carrying physical loads as well as mental ones. We can afford to be patient as the new students adjust themselves to the new situation. That other boys have and are carrying school work and working too, has helped wonderfully in doing away with a boy's feeling that he cannot. In the longer established schools the ice is thoroughly broken and even ice-cakes seldom break the ripples of the onward flow.

Problems of Help

Without exception the Industrial work in our schools grew out of a desire to help young people to help themselves, young people who had an earnest longing for an education such as the school could offer but whose home resources were limited. The problem is an acute one in every Mission School for often the students who are most eager are most in need of help. The scholarship plan has given help to some students in some of our schools but such a plan is fraught with such danger in the spoiling of the individual that most of the Mission Schools have established work departments where students can earn part or all expenses. The sort of work done varies with the different locations. The problems in such a work are varied. The local needs and the local possibilities must be considered. The rice-bags of Kunsan school would be a drug on the market in Syen Chun, while Syen Chun's farm and pig-pens would not be possible in Seoul. The various industries have resulted from experiments and testings and are as varied as the schools, with very little over-lapping in the schools for boys.

Schools for Girls

In the schools for girls it has been a little different for there are very few things that can be done in these schools that cater to Korean trade. Sewing is the chief occupation of every Korean woman and there are few homes which have not a full quota of women to do the family sewing. As a result of this lack of market for work done, the Schools for Girls and Women have done work which must pass into American hands.

Chunju

The Chunju Girls' Academy of the Presbyterian Mission, South, reports 40 of their 41 boarding pupils as working. Of the 40, fifteen have entirely supported themselves and nine of those have made more than their expenses. This school has specialized in tatting, most of which has been sold in America.

Taiku

The Taiku Girls' Academy of the Presbyterian Mission, North, has been compelled to close the self-help work because of lack of helpers for supervision and because of the increased cost of materials and the difficulty of selling the products during the war. Their specialty has been filet crochet and embroidery. The work has been carried until recently and the twenty girls who have been lost to the school are an evidence of the need of such a department. Twenty others who were in the department are doing house work and sewing to earn the subsidies provided by American friends. The workers in the school feel the need of the department and are hoping for the day when it can be renewed and developed.

Pyeng Yang

Pyeng Yang Union Girls' Academy of the Presbyterian Mission North and M.E. Mission, North, has a department which provides for about sixty girls. The out-put of the school is embroidery, tatting and plain sewing and is dependent largely upon American trade. The effort has been constantly made to have parents take a part in the financial responsibility and no girl can earn enough to meet all her expenses. The department is closely allied to the boarding department and 85% of the girls earn their own expenses as to room and board.

In Holston Institute, Songdo, of the M. E. Mission, South, 24 girls have worked, fourteen of them paying entire amount of board and with a balance which was placed in bank for them. In this school, "The Industrial work consists of two departments: regular curriculum work which has for its main object the training of the student and which is compulsory: and the Self-Help department, the chief object of which is the production

of various articles of fancy work and wearing apparel and which is for the aid of girls who would be unable to attend school if they could not secure some help.

"The first Department comprises the teaching of Crocheting, Knitting, Embroidery, and Sewing. Although the training of the student is not the primary object of the Self-Help Department all the benefits mentioned above are derived as side issues in the department, and to them are added some characteristics that count for much in the summing up of final results in character building,—self-reliance, firmness, dependableness, and the dignity that comes through consciousness of achievement."

Syen Chun

The Louise Chase Institute for Women in Syen Chun of the Presbyterian Mission, North, has, through its industrial work, provided all or partial means of support and tuition to some 94 women for the year 1917, the highest number at one time being 85 and the lowest 45 during term time and 25 during the summer vacation. This school has for its object the training of older women who have had no opportunities of education. The out-put of the school has been embroidery and tatting. The various articles for sale are too numerous to recount. The total sales for the year have passed the 500 *yen* mark. The total of wages paid to pupils during the year has amounted to *Yen* 2137.50 which has enabled the pupils to pay tuition and boarding expenses in part or entirely as there was need. This school has been held back in numbers because of limited capital, increase of cost of materials and the unsettled condition of market for the out-put.

Work For Young Men

Kunsan

The Industrial work in Kunsan Boys' Academy, Presbyterian Mission, South, is manual training and student aid. Some classes are required to take work in carpentry and besides the required work some are given extra work to make their way through. Farming in season and rice

bags in winter with the available carpentry work provide help to about half the students in the school.

Taiku

Taiku Presbyterian Mission North has found it necessary to suspend work in the Self-Help Department of their Boys' Academy as well as the Girls' Academy. Until now they have had a hand loom weaving plant but found that it ran at a loss.

Songdo

The Songdo Higher Common School, M. E., South, report that "The Industrial Department is recognized by the government as the manual training department of the higher Common School. It includes elementary agriculture, woodwork, weaving and dyeing. In this kind of work the student acquires practical information and skill and at the same time he is subjected to a drill in habits of economy, industry, perseverance and thoroughness that is of great value in character building.

"This department also gives to poor boys who would otherwise have no chance an opportunity to earn all or a part of their school expenses. The weaving work has proven to be remarkably adapted to furnishing opportunities for self-help to students."

Syen Chun

The Hugh O'Neill Jr. Academy of Syen Chun, Presbyterian Mission, North, reports that all students are required to work some and that class-room work is arranged so that any student who needs to work will be free for a half day of daily manual labor. It has in its Self-Help Department many divisions, as Carpentry and Metal Shops, Dairy, Piggery, Mill, Farming, Gardening, Orchard, Meat Curing, Sericulture, Cannery, Barber Shop, Candy and Molasses Making. The war instead of limiting the demand for product has added to the possibility of sales and the school has been fortunate in the choice of lines of work. In most departments the difficulty has been to supply the demand made upon it. The products of the farm, dairy, piggery, cannery and carpentry shop have gone all over Korea and even over into Manchuria and into Japan.

During the past year 2385 *yen* paid in wages to students

has enabled some 90 boys to pay their way wholly or in part. "The amount of money handled in all the departments totalled an average of *Yen* 750 per month. There are no funds for running the Industrial Department from foreign sources or endowment. Each department has been self-supporting, making the money for its running expenses itself. Some departments had deficits, while others had a surplus and we closed the year with no deficit in the Industrial Self-Help Department of the School. This shows that of a total of *Yen* 9,000.00 income and expenditures, the students themselves received almost a fourth and the cost of their labor was in the department itself.

When we see the student develop in initiation, in foresight, in thoroughness and exactness we feel that this part of his education has brought him great profit and made him fit for assuming responsibilities, not only as head of a home, but as a good citizen who will make a practical leader in his church and community."

Others of the Mission Schools have industrial work as self-help departments and are carrying on various lines of work. While the primary object of these departments has been to make an education possible to the pupils, in many cases it has resulted in a practical training in some line that he has developed after graduation. This has been especially true of farming and carpentry.

Y.M.C.A.

The Y.M.C.A. in Seoul conducts an Industrial School in which courses are given in cabinet making, machine work, printing, photography, etc. Other liberal courses of instruction are also given. The primary purpose is to teach a trade to these young men, and to make them intelligent Christian workmen. Moderate tuition fees are charged, and wages are paid for the work actually done in the workshop.

If our efforts at practical training of the young people shall result in breaking down prejudice against the labor which helps to make industrious men and women, and if the self-help departments bring an education within the possible reach of young men and women and fit them for useful lives, the efforts will have been well worth while.

KOREA

PART III

OTHER MISSIONS AND CHURCHES

CHAPTER I

WORK AMONG KOREANS BY THE CONGREGATIONAL CHURCH OF JAPAN

By J. S. Gale

The Congregational Church of Japan sent its first missionary and began work in Korea in July 1911. Almost seven years have passed since that time, and to-day it numbers a large following, the attendance being over 10,000.

Superintendent

The first missionary was the Rev. Mr. Watase, who is now Superintendent, and has as his associate Mr. Yamamoto.

Immediately after arrival Mr. Watase established a church in Pak-dong, the north central part of the capital, which he called Han-yang Church, Han-yang being the old name of the city. Later this church was removed to Kyo-dong, a more central part, where it is to-day, it being regarded as the mother church of the four that now occupy the capital.

In the month of April 1913, two other churches were set up, one in Pai-o-kai, (Pear Hill), in the eastern part of the city, called Han-sung Church, Han-sung being another name for Seoul, and a fourth outside the West Gate called Sung-su Kyo-hoi, West Gate Church.

Mr. Kim In, who had for some time been Associate General Secretary of the Y.M.C.A., after leaving that institution, started an independent church which he called Kwang-nam Kyo-hoi, or Church to the South of Kwang-ch'oong Bridge. In January 1913 this church united with the Congregationalists and thus it comes that there are four churches in and about the capital.

There are besides these in Seoul, three places of regular worship on the Han River not far from the capital, one in Sam-kai, one at Su-gang, and one at Su-ping-go.

Two of the pastors now in the Congregational Church, Ch'oi Choong jin and Ch'a Hak withdrew from the Presbyterian Denomination under a question of discipline, Ch'oi taking with him twenty-two members, and Ch'a eleven. The former is now stationed in Song-do, while the latter, a Kang-kei man, is working in the south.

Figures

There are now (1918), in all, 145 places of meeting throughout the thirteen provinces, the greater number being found in Kyung-keui and Chul-la (North). The helpers including pastors and others in charge, number 58, while the adherents and members according to the report of last year number 11,748.

Report

The report of the work as carried on is found in a set of six neatly printed pamphlets and folders.

The main one of 53 pages is called Pan-to T'ong-p'o-reue Wi-ham. *In Behalf of Brethren of the Peninsula* and contains seven short chapters on the work of the church by different writers.

Chapter one is by Mr. Watase himself who tells how he first came to Korea as a teacher in 1899, and then twelve years later as a missionary to set up the Congregationl Church. Here it was in his early years that he met one of his most capable helpers Mr. Yoo Il-sun. He gives his views too, as to how to carry on the work and how it can best be supported.

The second chapter is by Mr. Usami, Director of Home Affairs. He tells how glad he is to see this Christian work prosper, and hopes it may find abundant support. In substance he goes on to say, "I trust that God will aid it and that the good hearts of the people will be back of it."

The third chapter is by Mr. Kohara, head of the Agricultural Department.

He deals with the present condition of Korea and points out where he thinks her special needs lie.

The fourth chapter is by Count Yi Wan-yong, former Prime Minister.

He tells how he knew of Mr. Watase as a faithful and efficient head-master of the Kyung-sung School years ago, and that later he had come to know him more definitely through his earnest efforts in carrying on religious work. He regarded it as a very important matter that Japan and Korea should work hand in hand in all respects, but most important of all in religion. He felt that Mr. Watase by his earnest efforts was doing much to bring this about. Out of the efforts of the Congregational Church good will had been developed, and as a work of the greatest interest and importance he praised it highly.

The fifth is by Viscount Cho Choong-eung.

Viscount Cho expresses his satisfaction at the prospect of the Japanese preaching to the Koreans. The fact that the language and customs of Korea differ so widely from those of Japan Proper, and also that Confucianism has such a deep hold on the hearts of the people made him wonder whether Mr. Watase would be successful or not. He asked the question and Mr. Watase's answer was that facts spoke louder than theories. The fact he would cite, that already there were 40 churches and more than 5000 believers. This has since been more than doubled, and, as Mr. Cho says, speaks for the success of the enterprise. "I shall from to-day on," says he, "be a firm friend of Mr. Watase and help him in every way I can."

The sixth is by Mr. Yamagata of the Seoul Press, and there is a final article by Mr. Matsumoto a lawyer.

It is interesting and significant to find views thus expressed concerning Christianity by representative men, and particularly regarding the efforts of the Japanese Congregational Church.

Twenty places were established for worship, in 1911, nine in 1912, nine in 1913, twelve in 1914, sixty in 1915, nineteen in 1916, fourteen in 1917.

The church has done considerable work in the way of publication and a paper called the Keui-tok Kyo Wul-bo, Christian Monthly, provides a helpful stimulus for the people as well as a report of the work.

CHAPTER II

ENGLISH CHURCH MISSION TO KOREA

By Bishop M. N. Trollope

Reduced Staff

The governing fact of the situation during the year 1917 is that, as far as the staff of English Clergy is concerned, the Mission has been working at exactly half power. Two of the Clergy who went home on furlough in 1916 were swept into the war-vortex and have been serving with the forces as Chaplains ever since. Five more volunteered their services as officers in charge of labour battalions last Autumn, in response to the urgent appeal of the English Government authorities. Whereas, therefore, fourteen clergy were felt to be all too few before the war broke out and steps were then taken to raise the number to twenty four, we have now to be content with seven only. Naturally under the circumstances it is not possible to do much more than "mark time." The pressure has been somewhat relieved by an increase in the number of Korean Clergy—one new deacon having been ordained and two of the existing deacons raised to the Priesthood on S. Matthew's Day, 1917. This now gives us three Korean priests, and one Korean deacon, who will, we hope, be raised to the priesthood in due course. A noteworthy feature is that these four native ministers are not financially dependent on S. P. G. or any other foreign sources,—their stipends being met (as to two-thirds) out of the yearly contributions of our Korean Christians to the Diocesan Clergy Fund, and (as to one third) out of interest arising from a capital sum belonging to that Fund, to which also the Koreans largely contributed. The Bishop is very anxious to avoid ordaining more native

Clergy than the native Church can support, while the system of getting the Christians to contribute to a *central* Diocesan Fund, out of which the Clergy are paid, avoids the inconveniences arising from direct payment of Clergy by their congregations. Apart from other draw-backs, the "Congregationalism" which results from such direct payment is wholly inconsistent with the best traditions of the Church of England. On the Japanese side the work of the Church was much helped during the greater part of 1917, by the Rev. A. R. Isshiki, who was lent by the Bishop of S. Tokyo, to take temporary charge of the Church in Seoul.

No Race Distinction

The war has not wholly frustrated our plans for developing the organisation of the Chosen *Syeng-kong-hoi*, (or Seiko-kwai)—this being the title by which Churches in communion with the See of Canterbury are known in the Far East. This organisation is rendered the more difficult in Chosen from the fact that no distinction is recognized between Japanese and Koreans in their Church membership, the two races forming but one Church under one Bishop. The essential unity which results from this will be much emphasized when the cessation of the war enables us to build our Cathedral and so to provide opportunities of worship under the same roof and within the same four walls for all our brethren, whatever their tongue. Until, however, the Japanese language becomes much more widely used than it is, much mutual conference and consultation between Japanese and Korean Christians is out of the question. To avoid this difficulty while the Korean Christians of our Communion—numbering some 5000—are organized into six "Deaneries," each with its Conference meeting once or twice a year, our Japanese Christians all over Chosen (numbering about 500) are organized into a seperate "Deanery" of their own, for purposes of consultation and conference. Representatives of the Korean Deaneries meet once a year in a Diocesan Conference, to which in future years, the Japanese Deanery (or Deaneries) will possibly also send representatives. In the meanwhile the Japanese Deanery Con-

ference has all the rights and responsibilities of a Diocesan Conference *vis a vis* the Bishop, with regard to its own people. All Deaneries, whether Korean or Japanese, are subdivided into sub-districts, each of which is provided with its own local conference. There is thus a gradation of Conferences, rising from the Sub districts to the Deanery and from the Deanery to the Diocese—the supreme legislative authority being vested in the Bishop assisted by his Synod of Presbyters, which meets every year shortly after Easter.

The war has unfortunately necessitated the closing of St. Luke's Hospital, Chemulpo,—the whole of the late Medical and Nursing Staff now being engaged in war work, but at our remaining hospital at Chin chun, far away in the interior, Dr. Laws continues his vigorous and beneficent work. The Mission has never possessed a great Educational plant, preferring to make as much use as possible of the excellent secular schools, provided by the Government General and at the same time to care for the moral and spiritual welfare of Christian boys and girls by providing hostels in which they can be housed during their period of study.

STATISTICS (to Dec. 31, 1917.)

Bishop 1.				
Clergy (English) 14. (7 absent on War Service)				
„ (Korean) 4.				
„ (Japanese) 1.				
Catechists	(Korean) 20			
Lady Workers (English) 12		(Japanese) 2		
Total of baptized Christians	(Korean)	4641	(Japanese)	425
Communicants	(Korean)	2956	(Japanese)	247
Number of Churches & Chapels		67		
Baptisms during the year	(Korean)	506 (251 Adults)		
„ „	(Japanese)	48 (25 Adults)		
Catechumens on roll	(Korean)	287	(Japanese)	59
Confirmations during the year	(Korean)	366	(Japanese)	30
Marriages	(Korean)	28	(Japanese)	2
Burials	(Korean)	128	(Japanese)	4
Native contributions	(Korean)	$2025.64	(Japanese)	$1043.72

CHAPTER III

THE ORIENTAL MISSIONARY SOCIETY

By Edwin L. Kilbourne

The Oriental Missionary Society counts 1917 the most successful year of its short history and though this statement is general, covering all its work, yet in particular can be applied to our work under the supervision of Rev. John Thomas in Korea, and it is with profound thanksgiving and glowing faith that the year's work is reviewed.

House to House Canvas

During the latter part of the year we launched, on a small scale, the task of a house to house canvas of the entire country with the intention of giving to every home a Gospel Portion and plainly written tract showing the way of salvation through Jesus Christ. This work is of course only an initial seed sowing campaign and our intention is to go over the ground rapidly.

In Japan where we have just finished a like campaign, it took us just over four years to visit the 10,000,000 homes and our distributing bands numbered one hundred men strong at times. Korea of course will prove a much smaller task and will require more preaching along with the distribution on account of the inability of so large a per cent of the people to read. We are praying mightily that the campaign in Korea may prove even more fruitful than that in Japan proper.

Bible Institute

Another campaign we have inaugurated is for the enlargement of our Seoul Bible Training Institute in buildings, faculty and in the number of students.

Turning to review the concrete results for the year's labors in our various centers of activities, there is much

cause for heartfelt praise to God for His help and encouragement in letting us see such marked progress and definite results.

For a group of only thirteen mission stations in Korea, we think that the total of over 5000 meetings held during the year is a good showing and gives us cause to believe that God has given us a corps of workers who can be called neither unfaithful or inactive; and when we realize the numbers who have sought definite blessing through their labors, we feel that also they cannot be called unfruitful workers.

Success

1923 souls have sought a definite Christian experience at our altars in the above mentioned meetings, which makes an average of about five persons in each two meetings.

An enrollment of 23,344 attendants during the year at our Meetings and Sunday Schools makes our hearts beat high with expectation of definite and lasting fruit from this work which has ever proved so successful whenever undertaken and we have had many incidents during the year showing that a number of children have truly accepted the Lord as their Saviour—this is first and above all our aim in Sunday School work.

Our Bible Training Institute has had a very good year, graduating several students who are proving effective workers in our Mission Stations in the field. Thirty two students have been in attendance and the work accomplished has been of a very satisfactory and effective nature.

John Paul

An incident well worth reporting is that of the visit of Dr. John Paul, Vice Pres. of Asbury College of Wilmore, Ky., U. S. A. We were fortunate indeed to have him as the principal speaker in our yearly meeting and his ministry was not only blessed to our own converts, some of whom walked over one hundred miles to hear him, but to the members of most all the churches of Seoul and the student bodies of the Theological schools of the various churches.

CHAPTER IV

THE SALVATION ARMY

By Major William B. Horne, General Secretary

Since the last Report was communicated to the *Christian Movement in the Japanese Empire*, there has been a change in Leadership. Acting-Commissioner and Mrs. Hoggard, after eight years' service in the Land of the Morning Calm received what we term in the Salvation Army 'Farewell and Marching Orders', from General Bramwell Booth, and after a period of furlough, the Commissioner was appointed to Scotland.

Our New Leaders

In the meantime, General Booth had appointed Colonel and Mrs. French of Chicago as leaders of the Salvation Army in Korea. Colonel French at that time was the Territorial, or Chief Secretary of the Salvation Army in Chicago and the Western States, under the direction of Commissioner Estill.

During his career of fully 36 years as a Salvation Army leader, the Colonel has had a wide experience apart from his last appointment, in Chicago, New York, Philadelphia, St. Louis, San Francisco, Holland and many of the large cities in England.

It is interesting to know that the Colonel has paid several visits to the Hawaiian Islands, where the Army has a thriving missionary work among Japanese, Koreans and Chinese, and therefore he came to this land familiar with the mind and heart of the Asiatic.

For the benefit of our readers it would be well if we now present our work in what we would call 'Regional' or District Form, that is to say, we will briefly outline or

sketch the chief features of our efforts in the seven different Regions as follows :—

South Choong Chung Region

This Region with its center, Yoo Koo, near Kong Ju, reaches out to Oh Chon on the West Coast. A successful work is in progress in this locality under the direction of Adjutant and Mrs. Gay, assisted by Captain Hanna Havenstein. Long distances either on foot, pony or bicycle have to be made to thoroughly supervise this Region. The summary of the work is as undermentioned :—

12	Korean Officers,	18	Sunday Schools,
11	Societies,	40	Corps Cadets,
12	Corps,	79	Members of the Young People's Legion,
2	Colporteurs,	1	Day School.
1	Bible Woman,		

'Corps' and 'Societies' is the Salvation Army terminology for its places of worship. The Colporteurs with the Bible Woman spend their time in visiting and the distribution of Scriptures. Our Korean Officers also devote some of their time to that purpose. 'Corps Cadets' are young men and women, who are studying to prepare themselves for officership in the Salvation Army.

Chulla Do Region

This Region is under the leadership of Ensign and Mrs. Lord, who are assisted by 10 Korean Officers, 1 Colporteur and 1 Bible Woman, the latter having just been appointed there to help with the work among the women and children. In this Region we have 9 Corps and 5 Societies, 1 Day-school, 40 Corps Cadets, 38 Members also 14 Sunday Schools, or as we term them Company meetings.

Hai Ju Region

Hai Ju including Chin Nam Po, makes one of our most recently created Regions. The Regional Officer in charge is Captain Fredrik Westling, who is assisted by eight Korean Officers and 1 Bible Woman. In the Region, there are 4 Corps and 3 Societies, 7 Sunday-schools and 1 day-school, also 12

Corps Cadets and 16 members of the Young People's Legion.

Kai Song Region

The Regional Heanquarters is situated in the old Capital of Chosen, namely Kai Song or Songdo and the Officers in charge of the work are Captain and Mrs. Akerholm. They are assisted by 6 Korean Officers and 1 Bible Woman. There are under their supervision 6 Corps and 1 Society and 7 Sunday-schools or Company meetings. We also have 24 Corps Cadets and 62 Members of Young People's Legion and 2 Day-schools.

Seoul Region

This Region is of comparatively recent origin and is made up of 5 Corps and 1 Society. The work here is under the direction of Adjutant and Mrs. Hill. Notwithstanding the fact that the Region is of such recent creation, there is every appearance that its establishment is well justified. There are at present 8 Korean Officers, 5 Bible Women and 1 Colporteur, 32 Corps Cadets and 91 Memebers of the Young People's Legion. There are also 6 Sunday Schools or Company meetings and 1 Day-school. One of the Corps in Seoul is entirely Japanese, and during the past 12 Months, this Corp has developed wonderfully.

Tai Ku Region

The work in this district is very extensive so far as distances and travelling from one place to another are concerned. Nevertheless, we have a very creditable work in progress under the direction of Captain and Mrs. Bernsten. The Region is composed of 8 Corps and 11 Societies worked by 8 Korean Officers. We also have 14 Sunday Schools or Company meetings and 2 Day schools. The Regional Officer is also assisted by 1 Colporteur and 2 Bible Women. There are also 37 Corps Cadets and 58 Young People's Legion members.

Yung Dong Region

The central place of this Region is Yung Dong, situated on the main line of railway. The Officers in charge are Ensign and Mrs. Salisbury, who are assisted by 7 Officers and 1 Bible Woman. In the Region there are 6 Corps

3 Societies, 16 Corps Cadets and 79 Members of the Young People's Legion.

The Training Garrison

In Seoul there is a very creditabte Training Garrison, a Memorial, in fact, to our beloved and honoured Founder, William Booth. We usually have for each session 12 to 16 students or Cadets, and the duration of the session is 10 months. The curriculum is varied, consisting chiefly of a comprehensive course of Bible Study, Instruction and studies in Army Regulations, Principles, Methods and Doctrines, together with minor studies embracing Arithmetic, First aid to the Injured, Geography, and General information, also special Lectures by the Territorial Commander.

At the end of the Session, the Cadets receive their Certificates and Commissions from the Territorial Commander, and are publicly sent off to their commands.

At the close of last year, there was a most interesting session conducted for Women, namely our Officers' Wives and Bible Women. Altogether there were 24 gathered together for a special course of study. It is very probable, if circumstances permit, that a similar session will be held each year.

Girl's Industrial Home and School

In the latter part of the year 1916, the premises known as the British Evangelistic Mission supervised by the Misses Pash and Perry were transferred to the Salvation Army, and upon the foundation created by the ladies mentioned, a good work is going on on Salvation Army lines. A Corps has also been established quite close to the Institution. The girls are taught chiefly domestic routine, needlework and knitting, and they also get the ordinary public school education, and we hope, that in due course all of them will grow up to be Bible Women or other workers in the Salvation Army. The Home is not an orphanage, although we have several orphans there, but most of the parents or guardians pay a small sum towards the maintenance of the child in whom they are interested.

The Japanese Work

At present we have no definite work outside the city of Seoul, although our Japanese soldiers are beginning to come to various parts of Chosen. However at the present time we have a very good Corps in Seoul. The Officers in charge are Captain and Mrs. Ishijima, and a very good soul saving work is conducted by them.

STATISTICS

50 Corps,
35 Societies,
14 Places, not yet recognized as Corps.

Total 99.

27 European Officers,
4 Japanese Officers,
69 Korean Officers,
11 Cadets,
34 Persons without rank, wholly employed.

Total 145.

8 Day Schools,
1 Industrial School,
74 Sunday Schools.

CHAPTER V

THE SEVENTH DAY ADVENTIST MISSION

By C. L. Butterfield

Beginnings

The first Seventh-Day Adventist missionaries to begin work in Korea were Pastor and Mrs. W. R. Smith. They arrived in 1905, first living for a time in Seoul, then in Chinnampo and finally located at Soonan in south Pyong Yang Province. The sending of missionaries to Korea at that time was brought about in the following way. In 1904 a Korean on his way to Honolulu was spending a few days in Kobe, Japan, and, passing one of our churches there, read the sign over the door and went in. He was unable to converse with those in the chapel except by writing the Chinese characters. In that way it was difficult to get a good understanding of what was being taught, but he passed on to another Korean what he thought he had learned and the other man returned to Chinnampo, where he began to preach what he termed Seventh-Day Adventist doctrine.

In a short time a call was sent to Japan for some one to come over and further instruct those who were claiming to be Adventists, and so, workers in Japan visited the field a few times. However as they could not speak the language it became evident that a worker would have to be located here to properly instruct those who had come to know something of what we teach, and to follow up the work that had been started.

Organization

In November of 1908, with only eight foreign missionaries, including wives, the Korean Mission of S.D.A. was organized with headquarters at Soonan. At that time the work of

the Mission did not reach past the bounds of that province, but in 1909 the headquarters were moved to Seoul and about the same time Pastor Smith moved to Wonsan and opened up work on the East coast. However after the completion of the railway from Wonsan to Seoul the Wonsan station was closed, the work there being looked after from Seoul. In 1910 Pastor R. C. and Mrs. Wangerin, who had spent a year on language work in Seoul, opened up work at Keizan in North Kyong San province. Here Pastor Wangerin laboured until in 1916 he was compelled to return to the States on account of failing health, where he passed away June 10, 1917.

School work was commenced in 1907 at Soonan Primary and Higher Common school work is given and from the Higher Common school fifty-five students have graduated. The majority of these students are now engaged in further study or in some branch of Church work.

Publishing Work

Publishing work was commenced in a very small way in 1909 and was carried on in rented buildings until our printing house outside East Gate, Seoul, was built in 1912. Small books, tracts, Sabbath School helps, and two monthly magazines are published. The first of these magazines to appear was the SEI CHYON SA EUE KYPUOL (Three Angels' Message). It was first published in 1910 and for a time served the double purpose of church paper and missionary magazine, but in 1910 its name was changed to SE JO WOL BO (Signs of the Times) and made a missionary paper for the general public with the object of presenting the gospel of Jesus Christ to as many as possible. At the time this change was made another 16 page monthly was started, called the KYO HAE CHIN NAM (Church Compass). This is a church paper and we aim to place it in every Seventh-Day Adventist home in Korea.

Annual Meeting

The annual meeting was held at the headquarters outside East Gate Seoul, in February 1918. Delegates were present from eighteen churches and from thirty-two companies.

The report of the secretary showed that there were 860 full members and a Sabbath School attendance of 1601.

Pastor A. G. Daniells, president of the World's General Conference of S.D.A., was present and gave excellent help in the meeting. The organization known as the Korean Mission which had been in existence for a period of eight years, gave place to a new organization, the Chosen Conference of S.D.A. Under the Conference organization a greater degree of self government is granted to the Chosen church than was granted under the Mission organization. The superintendent and the treasurer of the Mission were appointed by the General Conference, but under the Conference Organization all officers are elected by the delegates in session.

The granting of self-government to the Chosen church while it is still largely dependent upon the General Conference for financial support, will, we believe, be a strong factor in assisting us in reaching "self-support" in the field. We hope that it will not be long until sufficient funds for salary and expense of, at least, all native workers, will be raised in the field. Receipts for the year from Korean believers averaged a little over *Yen* 5.00 per cap.

At the annual meeting the oldest in number of years of service of our Korean workers was ordained to the gospel ministery, making a total of three ordained native ministers, twenty-two evangelists and nine Bible women giving their time to preaching the gospel.

Membership

The membership of the church for the year did not increase as much as we would have been pleased to have seen it, although, in comparison with former years we feel that the growth was more substantial, as great care was exercised in accepting candidates for baptism, also church record books were quite thoroughly cleaned up at all places. 116 were added by baptism, but there were 11 deaths and 46 names dropped from the church books so the net gain was only 59. The church membership was thus brought up to 919 by the close of the year.

Literature

Early in January our church Song Book (Chang Me Ka) was printed both with music and without. There are 209 songs, the majority of which were translated for this book. The music edition sells for *Yen* 1.00 and the small edition without music for 20 *sen* each.

The average monthly edition of the SE JO WOL BO was 5300 which was a gain over the former year of 2700 per month. The subscription list at the close of the year having reached 4759. The price of the same was changed from 50 *sen* per year to *Yen* 1.00 and that of the KYO HAE CHIN NAM from 16 *sen* to 50 *sen*. The subscription list of the CHIN NAM reached about 400. Total literature sales, including sales of Bibles, Sabbath school supplies, magazines, and etc., was *Yen* 4982.31. As we have had no foreign worker to give his time to this branch of the work the sales have not been large, yet some of the agents are becoming quite proficient in their work their monthly sales averaging *Yen* 30.00 or a little over.

Educational

Eue Myong Hak Kyo, at Soonan, enjoyed a good year's work. About 45 students were in attendance, the majority of these paying their way in part or in full by work given them on the farm or in some of the industries. Plans were laid near the close of the year to strengthen the industrial part of the school. Dr. Riley Russell was put in charge of the department, thus leaving Prof. Lee free to devote his time to the school room. It was also decided to conform to the government regulations and to employ another Japanese teacher. Students of good character and desirous of obtaining an education in a Christian school will be admitted. We hope to see a much larger attendance during 1918.

CHAPTER VI

ROMAN CATHOLIC STATISTICS FOR KOREA

Prepared by G. BONWICK
MARCH 1917

	Seoul Diocese	Taiku Diocese	Total
Bishops	1	1	2
Priests (French)	28	17	45
Priests (Korean)	14	4	18
Seminaries	1	1	2
Students	39	45	84
Monastery	1	—	1
Monks	21	—	21
Convents	2	—	2
Nuns (French)	11	—	11
Nuns (Korean)	66	—	66
Total Membership	57,940	29,356	87,296
Catechumens	1,581	630	2,211
Districts	38	16	54
Churches	178	55	233
Chapels	663	384	1,047
Baptisms, Infants	2,442	1,217	3,659
do from other denominations	36	4	40
do Adults	1,448	725	2,173
do in articulo mortis Infants.	1,432	1,258	2,690
do Adults	390	265	655
Confirmations	1,690	912	2,602
Easter Communions (individuals) ...	37,949	19,657	57,606
Additional communions	114,614	44,020	158,634
Communions of devotion	36,099	19,171	55,270
Additional communions	234,128	131,263	365,391
Communions in extremis	418	213	631
Extreme Unction	663	347	1,010

Marriages	553	292	845
Deaths recorded	1,411	623	2,034
Boys' schools	57	21	78
Students	1,318	520	1,838
Girls' schools	13	2	15
Students	637	146	783
Industrial school	1	—	1
Students	20	—	20
Orphanages	2	—	2
Inmates...	245	—	245
Orphans in families...	2,315	115	2,430
Printing House	1	—	1
Dispensaries	2	—	2
Patients treated	2,901	—	2,901
Out-calls	1,564	—	1,564

CHAPTER VII

CENTRAL Y. M. C. A., SEOUL

By Hon. T. H. Yun

Chang-No or Bell Street is the principal thoroughfare in Seoul. Near the great square, close to each other, there stand two institutions which no visitor may pass without noticing. One is the big bell and the other is the Central Y. M. C. A. Building. The bell used to ring at 8 p.m. to send people to bed and at 3 a.m. to get them up—theoretically at least. The gates of the city were shut and opened at its sounds. But since the new order of things came into the land, both people and the gates have ceased to obey the calls of the bell. It stands where it has stood for centuries. It has lost its original raison-d'etre, yet its very silence is eloquent in historical associations.

The New Symbol

The bell is the veritable symbol of the past, dead and gone for ever; while the Y. M. C. A. stands for the new. The young men who file in and out through its many doors, by the hundreds, every day with their back to the past and face to the future keep the institution perennially young.

Like all things Korean, the Y. M. C. A. has been passing through a transition period. The year 1916 and part of 1917 were among the darkest periods in the history of the Korean Y. M. C. A. Out of the somewhat chaotic condition, the institution has apparently emerged none the worse for it. There are difficulties in abundance yet, but no reasonable person would expect to see a Korean Y. M. C. A. run without its share of troubles in this world of war and rumors of war.

The service which the Y. M. C. A. is trying to render to the Korean young man is four fold.

Social

The Korean young man is more and more impatient of the restraints of his home. Formerly his parents had absolute authority over him. Now the parental authority is getting weaker every day. Young men not only think that they know more of this world than their fathers, but often actually do know more. Formerly an unruly boy might run away—but where to? If the country was so sealed up that it kept foreigners out, it also as effectively kept the Koreans in. But now railroads and steamers have brought the remotest continents to the very door of every Korean who desires to see something new. With this consciousness of larger life, the young man feels freer to do those things which he would never have dared attempt in the days gone by. All this means there must be some place in the city where a young man may have all the freedom he wants minus the temptations that are well known to exist in a city like Seoul. The Central Y. M. C. A. is exactly such a place. Owing to various circumstances, some explicable and others inexplicable, the gentlemen or business men classes of the town do not patronize, as much as they might, the social facilities which the Y. M. C. A. offers. But the young men who are actually in, or just out of, schools seem to better appreciate the Y. M. C. A. privileges than their elders. For them we have lectures, moving pictures, baths, games and various educational clubs. A refreshment room has lately been opened and proves a success.

Physical

Under the efficient management of Mr. Barnhart and his assistant, the gymnasium is growing popular both among the foreign and the Korean members.

Educational

The Korean Y. M. C. A. had carried on a general course of the Middle School grade for over ten years. But as there are other institutions that can take care of this kind of education in the city the Middle School course was dropped a year ago, and more emphasis has been placed

on language and industrial classes. The demand for English shows no signs of waning as evidenced by over 200 boys and young men who crowd the classes both day and night to learn this great language. Besides two Korean teachers, an American lady has kindly consented to give the boys the benefit of her instruction and supervision. As the Y. M. C. A. is the only place in Korea where English is taught as a specialty no effort should be spared to make the course as efficient as possible. These English classes can be utilized as a medium for reaching young men for Christ to whom ordinary church efforts may not appeal.

Night School

One of the most interesting and important efforts in the way of education, that are being made in the Central Y. M. C. A. is the Free Night School. It was started in 1911 with twelve pupils. During the school year just closing the enrollment reached 298. Among the scholars are boys from tobacco factories, water carriers, employes in offices, shop boys, peddlers, office servants, jiggy-boys and sometimes rikshamen. The ages range from 8 to 35 while their monthly earnings vary from ₹2.00 to 12.00. One of the graduates, Chung Hi Chin was once an umbrella mender but is now a patent medicine peddler. He lives outside of the East Gate about 15 li or 5 miles from the city. For six years he came to the night school, not missing a single night rain or shine, until he graduated. While attending the school Chung became a Christian and is a leader of a small group of worshippers in his village.

The good that the Industrial Department is doing in carpentry, iron work, in printing, in photography, in wicker work, in soap making etc. cannot be over-estimated. The boys learn here, under the indefatigable efforts of Messrs. Gregg and Lucas; not only turn out solid chairs and tables etc., but the greater and nobler lesson, in practice, that work is honorable.

Religious

There are fewer Bible classes now and fewer attendants than used to be. Several reasons may be adduced to account

for this; but we shall mention only one. The condition of the times and the religious attitude of young men have changed of late years while the number and efficiency of leaders along this line have not kept pace with these changes. Yet our venerable religious director, Mr. Yi Sang Chai, has kept the lamps burning, while the Sunday afternoon services have proved a source of great blessing to all.

One of the great services in-direct though it be, which the Y. M. C. A. has been rendering to the Churches of Korea is that it is the place where the representatives of all denominations meet and mingle in one common brotherhood, as they are in fact. The pastors and leading laymen of all denominations in the city meet once a month in the Y. M. C. A. for social chats and Christian fellowship. These gatherings informal and inexpensive, have done more to promote good understanding between the members of different churches than any other single agency could have done by formal meetings and fine speeches.

One more fact and we shall close. The relation between the Japanese and Korean Y. M. C. A's. in the city has grown so cordial that the two are really one family living in two houses. Judge Watanabe, Mr. Niwa, the General Secretary of the Japanese Y. M. C. A., Mr. Matsumoto, the Christian lawyer, sit with the Korean Directors, and the service which they have rendered to the Korean work by their sympathy and counsel is simply invaluable.

KOREA

PART IV
CHRISTIAN LITERATURE

CHAPTER I

SURVEY OF CHRISTIAN LITERATURE

By J. S. Gale

In the old days when scholarship consisted in reading the Classics and the Classics only, the Church made great use of books from China printed in the Wun-li. For many years they were the source from which the leaders drew their inspiration.

Along with these a literature in the native script was begun by the Tract Society that has greatly helped to bring the women and some of the best men to the fore, to the lasting benefit of the church.

Script

When the Confucian Classics took their departure in 1894 we were faced with the question of a new script. For the greater part of its work the Society has used the pure *Un mun*. Of late, mixed forms have been used where the leading words of the sentence were in the character while the inflections and endings were in the native script. Now however, we are in a new period that demands one script, not two, to serve all classes. Little by little through attempts and experiments the written language is shaping itself into line with the Japanese method of the two forms in one and the same column.

In this script, therefore, which has not yet fully found its feet, various styles are being tried, some simpler, some more classic in form. All the tendency to-day however, is in the direction of simple conversational Korean, the language of the man in the street, the ordinary speech of the day.

Tracts

To foster the great ideals of the soul, to introduce this day and generation to the true nobility of the past, to enlighten them on the best that the age has to give them the Korean Religious Book & Tract Society has a list of less than four hundred publications. These less than four hundred books represent the various stages through which we have passed in Christian propaganda.

There were the earlier books and tracts that introduced Korea's ancient Chinese world to the Gospel, telling what it was in the simplest way possible, the *Discourse on Salvation and the Two Friends* by Dr. Milne of China first published in 1819. *The True Saviour* by Griffith John. All these put into direct Korean were quite understood and appreciated by these people. The voice that spoke to China spoke intelligibly to them.

Following these came *Leading the Family in the Right Way*, also by Griffith John of Hankow.

A second period followed where the church had been somewhat well established and needed new helps in the way of Scripture teaching, church government and something for schools.

Outlines of books of the Bible were issued, *Old Testament History*, *Mosaic Institutions*, *Studies in the Life of Christ*, *St. Paul*, *Geography of the Holy Land*, *Analysis of the Gospels*, *Studies in the Epistles*, *Pilgrim's Progress* etc.

On church government we find the *Times of the Apostles* by F. S. Miller, *Confession of Faith and Church Government*, etc.

Among books for schools appeared *Korean Readers*, four in all, introducing children to the most common 4000 characters, *Geography of the World*, *Botany for Young People*, *Arithmetic*, *Universal History*.

Following these again came books for stimulating workers, like the *Art of Soul Winning*, *How to Lead Men to Christ;* devotional books like *Thoughts on Prayer*, *Filling of the Spirit*, *Daily Strength*, as well as simple useful publications on hygiene: *Care of Infants*, *Malaria*, *Consumption*, *Flies and Disease*, and many others.

These publications, more or less, mark the way like footprints along which Christian propaganda has come from its first beginning, a third of a century ago, down to the present day.

About fifty of these are sheet tracts, fifty more educational, while the remaining books are mostly Bible helps and aids to Christian work.

The sheet tract has played a great part in Christian propaganda from the earliest days. Its message that pointed to the over-ruling Providence of God was in line with the teaching of the Sages, and was read with a kindly and inquiring spirit that brought great companies of hearers in its train. We are now in a different period when former methods have to recede into the back-ground having lived their day. General knowledge that has been disseminated by the newspapers and education, has left these first introductions to Christianity far in the rear and a new era demands new presentations.

Of recent publications we have before us eighteen. One only of these has to do specially with the world of the Classics. It is called *True Religion's One Source* and goes forward starting with quotations from the Analects and ending with one from the Book of Changes to show that God who was feared and worshipped by ancient China through the shadows of their sacred literature was none other than He who is revealed in Christ Jesus.

It is prepared by a Christian who lives in Wi-ju on the Chinese border showing that the proximity of that great world has something still to do with retaining these old thoughts:

"Life and death depend on the decrees of God; riches and poverty hang on His bidding."

"Those who obey God live; those who disobey Him die."

"The thing we do not intend comes about. This is of God. The place we would not go to we arrive at, so also is God's decree."

"When God has a great work in store for any man, he first of all sends him pain of heart and weariness of body. He brings him to hunger and wears his flesh

away, and has all his undertakings come to naught. By this means He moves his heart and makes him submissive to His will so that he may do the things he could not otherwise do."

This little book preserves many of the Classic echoes of the past, and repeats them to a generation who hears them as a strange and far-away voice.

Another book, *Daily Light on the Daily Path* by Mrs. Whiting gives collections of texts under special subjects for each day, and so provides a helpful companion for family devotion.

Another called the *Essentials of the Bible* is packed with all the odds and ends imaginable from Jewish custom to Christian belief and practice names of books of the Bible, Jewish feasts, ancient ceremonies, countries, rivers, mountains etc. It is a veritable *Vade Mecum* for all native workers. This too, is prepared by a northern man who hails from near the Yalu.

One of Billy Sunday's sermons appears in the list. We fear that it may lack that element of lively personality that has so much to do with making his voice a telling force in the Western world. Still we are glad to see it, "Mother's Sermon," translated by Mrs. Noble.

Geography

A geography of the Holy Land appears by Dr. Cable. This will prove a helpful contribution as the Korean's world of geography is still quite uncertain. In old days he fastened the map upside down, with the south at the top and the north at the bottom. Gradually it is coming round to "place" we say, we had better put it "to our way of thinking", for really the south is the important point of the compass since the sun lives there. Why not put it at the top and let other regions find their place where they can? Still we are destined I suppose, to be prosaically one and the same and so even the Korean's north is shifting round to the top like every other nation's compass point.

Other books there are, all in pure native script which greatly limits their range of influence. Educated people dislike reading pure native script much as most of us

would dislike reading books in Mr. Roosevelt's reformed style of spelling, "pres bote" and the like.

A day is doubtless coming when all our literature will be issued like Japanese in the double column, native script and Chinese, so that it can be read and understood by all classes.

Sunday School

Four little books have to do with Sunday School. More and more, work for children is pushing its needs forward, a great department by itself that as yet has been but feebly handled. More force and time and money are needed to help the children of Korea in these days when the anchor chains have been broken with the past and the nation is at sea mentally, morally, spiritually though trying to make fast by the thin strands of modern education, modern thought, and modern ideals.

No books appear specially for women and yet the woman's world has been even more greatly affected than man's by the transitions of to-day. The Korean woman from being much like a Moslem prisoner behind the bars, has suddenly stepped forth into the blaze of the day, appearing at public functions, invited to dinner, seen in rickshas or on the street-car, being introduced to men with whom she has not the thinnest line of relationship. All this is topsy-turvydom and wise Christian helps are needed to hold her steady in the cataclysmic changes of the day.

One of the most important efforts toward a better day made by the Korean Religious Book & Tract Society and its Executive Committee is the publishing of a weekly paper that goes out to the farthest limits of the land. Church papers have had a chequered existence thus far, appearing and disappearing, like advertisements on a bill-board. Various unexpected interferences and complications have come to upset them one after another. Perhaps the greatest lack toward arousing enthusiasm, is the fact that the church paper cannot, without an extra permit, publish the news of the day. It must confine itself to church news only.

Now with paper dear and printing prices sky-high, the attempt to make a church paper self supporting is almost unquestionably doomed to disappointment, but the attempt is being made and will have to run its course before we can definitely know. A good subsidy for a good church paper would be a great and good thing.

As the church has passed on to a second stage and the novelty and freshness of the early days ended, books to help build up Christian life and faith are more and more needed, devotional books that will give an uplift toward the world of a mondern A Kempis, or Francis of Assisi.

Song Books

Books that will awaken the voice of song in this people, now silenced by the many jarring notes of a new and noisy age, are greatly needed too. Koreans were a singing people through the past, they sang their joys, music was the solace of the soul to them, but by a mistaken method of reasoning they have concluded that music, such as theirs, could have no part in Christian propaganda, and so they have let it die. Dead it is as far as Christian effort is concerned, and whether it can ever be revived or not remains to be seen.

A world of other books is needed, good biographies, books on general knowledge, good novels, interesting accounts of travel. With little substantial translating help and less money, K. R. B.& T. S. is endeavouring to meet the needs of this great day and to provide what it can for the uplift of this people, mentally, morally, spiritually.

CHAPTER II

THE AMERICAN BIBLE SOCIETY

By S. A. Beck

No recent year has seen such untoward conditions amid which to carry on the work of circulating the Scriptures, and the colporteurs and Bible Women have had specially hard times, but there has been a heroism in the work which has been beautiful to behold.

Difficulties

As forecasted in the report a year ago, it was necessary to still further decrease the number of workers, for lack of funds, but there were other factors making it very difficult to get Scriptures published as needed. Not only were printing and binding charges abnormal as compared with other years, but at times it was next to impossible to get printing paper, even after long waiting.

We have not been able to supply all the Scriptures needed by the workers employed, nor have we been able to employ men and women asked for in the various districts. All we could do was to carefully weigh the interests of our part of the field, and then as justly as possible endeavor to meet the needs as far as funds would permit.

Experiences

Many are the experiences told by the colporteurs, one of whom relates the following: A man had been sick for a long time, and had tried many remedies without receiving help. A sister of his wife advised employing a blind sorceress to read from certain books, then to exorcise the evil spirits for three days and nights, and the man would recover, at a cost of three hundred *yen*. The wife was overjoyed, and counted her husband as being already

practically cured. The sorceress was employed, the rites were observed, but there was no improvement. This added expense had impoverished the family, but brought no relief. The colporteur failed to make a sale of a gospel when he called at the house, but his wife succeeded better and sold a gospel to the wife of the sick man, and secured a promise to attend church if someone called for her.

On the Sabbath preacher and congregation were startled by the sudden appearance of a man calling the name of his daughter. Korean custom caused him to ask for his daughter when he was really seeking his wife. The church officers got the man quieted down finally, and seated him near the front of the church until the service closed. After that husband and wife attended church regularly, and there was no further sickness. Some months later the daughter came to the church with a strange looking bundle on her head, and an unknown young woman accompanied her. Later it was learned that the stranger was the sister who had recommended employing the blind sorceress, and now she herself had believed and had brought all the former idols to the church to be burned. The colporteur had the satisfaction of burning these tokens which had originally cost about a hundred and fifty *yen*.

CIRCULATION

	Bibles Old T.	Bibles New Test.	Portions	1917 Totals	1916 Totals
Sales by Correspondents ...	369	3650	13576	16595	4559
Sales by Colporteurs	320	5376	255543	261239	422368
Donations at Depository	1	13	1	15	40
Sales at Depository	24	142	161	327	633
Totals	714	9181	269281	279176	427600

CHAPTER III

BRITISH AND FOREIGN BIBLE SOCIETY

By Hugh Miller

The effort of the Bible Society to enable people in the Peninsula—Koreans, Japanese, and Chinese,—to obtain a copy of the Scriptures in their own language has continued unabated, notwithstanding the difficulties of our Home constituencies and of the increasing cost of producing the books and of circulating them. In July the selling prices of the better bound editions were increased but this has not hindered the people who use these books from procuring them, such people having shared in the unprecedented prosperity that prevails in Chosen. Farmers and others who have products to sell have reaped unthought-of harvests from the prevailing high prices and it is but fitting and proper that this class should pay more for the Scriptures they use.

Colporteurs

The prices of the portions and paper bound books have not been increased and are still within the reach of even the very poor. One hundred and fifty-two colporteurs and twenty-five Biblewomen have continued their work along much the same lines as in former years, although not as many "campaigns" have been held as in the previous year. These "campaigns" consist of the colporteurs of a station working together for several weeks in a territory under the direction of a trained man from the Bible House and frequently accompanied by the Pastor or helper in charge of the district. The colporteurs visit from house to house during the day and when possible

a meeting is held each evening and is preferably in charge of the helper or Pastor or other Church worker, although one of the colporteurs usually preaches. In this way the results of the colporteurs' work are conserved by the helper or Pastor being able to care for and instruct more perfectly in the way those who have become interested through the simple testimony and exhortation of the colporteur or through the reading of the Scriptures. The visit of a few men selling the Scriptures in a town calls attention to Christianity and an interest is created. Last fall two groups were thus formed in one such campaign and five months later a missionary "found them still staunch and true."

The colporteur working by himself sometimes sees the fruit of his seed sowing. One man was able in June to sell the Scriptures in eighteen houses of a northern village and by December five persons had begun to observe the Christian Sabbath and at the end of January their number had increased to twenty three. "It will not be long until this whole village will be Christian, for the Scriptures are being read in every house.

Experiences

In another village lived a wealthy and influential man who however frequently drank to excess. On the visit of a colporteur he bought a gospel which he read and re-read until he realized that his life was being ruined and finally decided to believe in Jesus Christ as his Saviour One by one his friends became interested in Christianity and now there are sixty persons who meet for the worship of God and who are planning to build a church in the village.

We count the volumes circulated, and are happy to have been able to have put 751,961 copies into the hands of the people during 1917, but who can reckon the influence of the gospel message on the lives of many in these mountains and valleys, for to quote the African proverb, "You can count the apples on the tree but you cannot count the trees in the apple."

TABLE OF CIRCULATION

	Bible & O. T.	New Tests	Portions	Totals 1917	Totals 1916	Totals 1915
Colportage Sales	548	8,449	657,646	666,643	688,294	707,470
Com. Sellers' Sales	163	1,433	6,669	8,265	2,340	20,081
Biblewomen's Sales	22	299	35,957	36,278	38,040	38,589
Depot Sales ...	1,237	15,139	23,697	40,073	73,276	59,839
Free Grants ...	32	245	425	702	866	656
Total ...	2,002	25,565	724,394	751,961	802,816	826,635

Publication

We published 2,000 Old Testaments in 4 type; 1,000 New Testaments in 2 type; 7,500 New Testaments in 5 type; 2,000 Reference New Testaments in 4 type; 110,000 Proverbs, 75,000 Matthew, 75,000 Mark, 75,000 Luke, 75,000 John 65,000 Acts, and 5,000 each of the Mixed Script four gospels and Acts in 5 type, a total 512,500 volumes.

CHAPTER IV

THE KOREAN RELIGIOUS BOOK & TRACT SOCIETY

By Gerald Bonwick

Chairman—Rev. J. L. Gerdine,
Recording Secretary—Rev. J. S. Gale, D.D.,
Treasurer—Mr. Hugh Miller,
General Secretary—Mr. Gerald Bonwick.
Offices—The Tract House, Seoul, Korea.

The Korean Religious Book and Tract Society is the only institution in Korea engaged in the publication and distribution of Christian literature, apart from the Bible Societies. Several of the Missions have publishing funds, but this Society is responsible for the distribution of their publications also, and it enjoys the cordial support of practically all the Missions now working in the Peninsula. Among its most important publications are "Christian Messenger" (weekly), the "Bible Magazine" (bi-monthly), for the Federal Council the "Korea Mission Field" (monthly) and several series of "Sunday School Lessons" (annually), and for the Presbyterian Seminary the "Theological Review" (quarterly).

Object

The object of the Society is to promote the production and circulation of religious books and tracts throughout Korea, and in parts of Manchuria, Hawaii and other lands where large numbers of Koreans have settled of late, its principles being the same as those of the Religious Tract Society of London and the American Tract Society of New York. The Board of Trustees is elected in part by the separate Missions and in part by the

Membership of the Society which consists of 222 missionary members for the current year. The Trustees have the sole control of the affairs of the Society through an Executive Committee elected from its number and including the officers of the Society.

Progress

In spite of exceptional difficulties the year has been one of progress. The increased cost of production incidental to the European War has made the publication of new books difficult, and the absence of the General Secretary made it impossible for the work to have as close a supervision as usual. But great credit is due to Mr. Thomas Hobbs of the British and Foreign Bible Society, who assumed oversight of the Society's affairs in addition to his own work during the year of Mr. Bonwick's absence; and we are also much indebted to the Korean clerical staff who laboured faithfully and well in the interests of the Society.

General Increase

With the single exception of Copies and Pages Published our Statistics show a general increase on the figures of the previous year. Money seems to be more abundant and the demand for literature of all kinds is perceptibly growing. Though our publications have been somewhat restricted in number the last year or two we are looking forward to an early and considerable increase in this respect and some interesting manuscripts are in course of preparation, including a "Concordance to the New Testament," "The Manhood of the Master," "Introduction to the Book of Psalms," "Pilgrim's Progress, Part II" and other books.

But the Society is very seriously handicapped by the absence of an Editorial Staff. At present there is no one, either Korean or foreigner, deliberately set aside for the production of new Christian literature; and manuscripts produced are the work of those whose chief activities are centred upon some other branch of Christian service. This is not as it should be and our Executive Committee is endeavouring to arrange for one or more experienced

missionaries to be regularly assigned to definite literary work in connection with this Society.

General Secretary

The General Secretary, with Mrs. Bonwick and the children, returned safely from England in the fall of 1917 from furlough. During the winter there has been an unprecedented sale of books, running up to three and four thousand *yen*'s worth per month, and involving such an addition to the office work that at the time of writing the staff has been increased to thirteen members. For various reasons, however, the circulation of the "Christian Messenger," which is the official Union paper of the Churches, remains almost at a standstill and boasts of only about 3000 annual subscribers, which is distinctly disappointing.

Our full-time colporteur has gone steadily forward with his work and has met with moderately good success. In several other sections of the country we are extending the system of colportage, according to our means, and in three centres have men travelling with books and Scriptures, being partly supported by the Bible Society and partly by ourselves. It is expected that this will enable large numbers of Christians in rural districts to get in close touch with new books which otherwise they would have no opportunity of seeing.

House

During the year an exceptionally good site for a residence has been purchased in Seoul by the Society, and on it a house is now rapidly nearing completion. Hitherto a house has been rented for the use of the General Secretary and it will be quite a saving of money for the Society to possess its own dwelling house, to say nothing of the increased comfort and convenience it affords. There is much need of a reconstruction of the present Tract House as soon as funds are forthcoming, for the larger part of the present building is temporary in character and is quite overcrowded.

STATISTICS FOR THE YEAR ENDING

	December 1917	December 1916
Copies distributed	1,513,730	1,218,145
Copies published	851,800	889 949
Pages published	2,805,900	4,626,940
New Tit'es and Editions	51	45
Income from Sales	¥25,995	¥17,212
N t value K. R. B. T. S. Stock	4,813	4,548
Total Income	38,763	30,600
Total Expenditure	35,666	30,535
Total Assets	41,263	27,031
Total Liabilities	15,161	8,178
Reserve & Cash in hand	9,246	3,353
Capital	26,101	18,852

KOREA

PART V

WORK IN OTHER LANDS

CHAPTER I

WORK AMONG KOREANS IN MANCHURIA

I.—NORTH KANTO

By W. R. Foote

As the comparatively small section of Manchuria known as Kanto has only recently risen to the status of a Mission Station in connection with the Church in Korea, it may not be out of place at this time to say a few words about the country and the people.

Boundaries

Kanto falls naturally into two geographical divisions, that north of the Yalu known as West Kanto, and that north of the Tumen as North Kanto, or Chiento. It is with the latter, including Hoon Choon, that this article has to do.

The Southern and Eastern boundaries, being the Tumen and Siberia, are clearly defined, but on the other two sides the dividing lines are less distinctly drawn. Kanto embraces seven counties with Kukjaga as the administrative centre.

Extending back from the Tumen some thirty miles the land is sparsely settled and not well adapted to agriculture, being for the most part mountainous. From this line northward, the soil is, almost without exception, a deep, dark loam, exceedingly fertile, even on the hillsides, yielding abundant crops of millet, beans, wheat, corn and roots.

A mountain range forms a wall on the north and west of the country. There are several small rivers flowing through broad rich valleys, separated from each other by high ranges of hills.

Ownership

For long years the subject of the ownership of Kanto, exclusive of Hoon Choon, was a matter of dispute between China and Korea. Nearly three hundred years ago it was arranged between the two governments that no people of either country should settle there. How strict this prohibition was, is shown by an Edict issued in 1848, when a Chinese Official was sent to search the district, with strict orders that any people found living there were to be executed and their property destroyed. Thus for over two hundred years Kanto was a deserted land, covered in some places by dense forests inhabited by only wild beasts and birds.

Sixty years ago these laws were somewhat relaxed, and during a famine in Korea, numbers of poor people crossed the Tumen to make for themselves a new home, but the Chinese coming at the same time received grants of land and became the principal owners of the soil.

The disorder following the Boxer uprising was the occasion for Russia to send troops into Kanto. Their final engagement with the Chinese troops was fought on Sept. 18th, 1900, after which the latter retired, leaving the Russians in control with headquarters at Kukjaga. Their administration lasted until their withdrawal in 1902.

Then the vexed boundary question again became prominent; the Chinese claiming that the Tumen River had been the dividing line from the earliest times, and the Koreans as vigorously contending for one of the branches of the Sungari River much further north. The question became acute when the Japanese Government established in August 1907 an Agency to the Korean Residency General at Yong Jung—a question which was settled in Pekin in September 1909, when representatives of the two Governments formulated and signed the Chino-Korean Frontier Agreement. By this instrument Japan, of which Korea had become a part, in consideration of certain Railway concessions, gave up all claim to this territory, agreeing to recognise the Tumen as the southern boundary. This agreement also provided for the opening of Yong Jung 龍井 Tutukou 頭道講 Kukjaga 局子街

and Pai-Chai-kou 百草講 as marts for foreign trade and residence.

Population

The Korean population of Hoon Choon, the eastern section of North Kanto, is said to be about twenty-six thousand. They live in small villages on the plain and in the valleys, but very few are land owners, hence are only fairly prosperous. In the other district with Kukjaga as a centre most of the Koreans own their land and number about two hundred thousand. In the broad valleys where the soil is most productive the farms are in possession of the Chinese; and one passing through these districts only, would notice scarcely any Korean villages and might easily imagine that the families were few. When, however, one turns away from the river lands to the right or left, he immediately comes upon numerous mountain glens, some not at all narrow, which have nearly all been bought up by Koreans; and as he follows up the stream, in some cosy nook, sheltered from the biting winter winds, with a background of wooded hills, he may find Korean villages, many of them with a church and a school, where the people live happily and contented in the midst of plenty.

Some, within a few years, have ventured farther back, and bought up rich areas in the valleys where the virgin soil gladdens the eye with its luxuriant harvest.

There are English speaking residents at two places only. Those at Yong Jung are the members of the Canadian Presbyterian Mission—three wives, two children, two single ladies, a doctor and three men engaged in evangelistic work—and three men connected with the Customs staff, one of whom has a family. There are at Hoon Choon also three men in the Customs service. A Russian Consul and a Cossack guard are stationed at Kukjaga. The Japanese number 610, and the Chinese 13,896. Among the Chinese are six churches connected with the Irish Presbyterian Mission; there is a native pastor and other workers but no resident missionary as the man in charge lives in Kirin.

The Customs house in Yong Jung was opened in

January 1910, and the staff for Hoon Choon arrived a little earlier. The volume of trade has increased year by year until it has reached about three and a quarter million *yen* per annum. In the early days the goods came in largely from Kirin, and some from Russia, but a gradual change has taken place until now the main outlets are Ungki and Seishin, Korea, through which the goods pass on their way to and from Japan.

Wise Investment

An incident which reveals the character and aims of the Kanto Koreans has recently been commented upon by both the Customs and Consular authorities here. Since the war began, the Koreans have been raising an increasing quantity of white beans for export for which they have received a hitherto unheard of price. Japanese merchants at Yong Jung handle this trade and pay cash. To increase their business and profits these merchants last September and October imported large quantities of cloth and other goods such as they thought Koreans, with ready money in hand, would be taken with and purchase liberally. Up to the end of December, the Koreans received about two hundred thousand *yen* in cash for beans, but spent almost nothing of it in trade, which was a disappointment to the merchants. By enquiry, it has developed that these receipts have been largely invested in land. By this wise move the Koreans have not only shown a spirit of thrift, but have greatly increased their wealth and power of production in future years.

One problem the Church people, as well as others, have to deal with, is that of helping poor immigrants to tide over times of stress—sometimes for months, as has been the case this winter. Those who bring money with them are at charges to no one; but some in Korea seem to entertain the extravagant fancy that if they can only reach Kanto all their troubles will take wings. One morning at the beginning of December, the writer was conducting service in one of the larger towns when some strangers entered and joined us in worship. The brethren welcomed these visitors, who said they were Christians. Later in the course of conversation with one of them,

they learned that he had come with his family, consisting of his wife and three little children, to live in Kanto. When asked where his belongings were he replied, pointing to a small bundle which he carried, that that was all he possessed. He said he could not go to an inn because he had no money except one *yen*. They had landed in these circumstances at the beginning of the winter, in a strange land, where the thermometer, from Christmas to the end of January, has registered an average not above zero—F—and sometimes drops to 32 below. Perhaps he thought that he could sustain his family as a day laborer but such openings are few, especially in the winter season.

The total area of Kanto—not including Hoon Choon, with its twenty Churches—where most of the Koreans live, is said to be less than eighty miles square. The growth of the churches has been gradual from the time the Station was opened four years ago, until now. They are pretty generally dotted over the whole country and number about eighty. One year eleven reported, the next year 37, then 64 and now 80. These congregations are, with two exceptions, within twenty-five miles of Yong Jung, and there are but few Koreans settled beyond this radius.

Forces

In the whole field, including Hoon Choon, there are four helpers, three Bible women, and a native pastor on full, and four helpers on half Korean support; one helper is on salary provided by the Mission. The Christians provide fully for 27 boys' and 3 girls' schools; one school for advanced studies is on foreign funds. The Christian community number about 7000, 1000 of whom are Church members in full standing. The Home Church has approved of our request for an Academy for boys and has an agent soliciting funds for that object. A contract has been signed with a builder to erect an $8,000. addition to the present Hospital. In-patients 300, out-patients 1200, treatments 1500, and operations under an aesthetic 250 were reported in the statistical records of the work for 1917.

II.—WESTERN MANCHURIA

By T. S. Soltau

The Church in Western Manchuria has taken a large step forward this year in the matter of self support, and the outlook for the future is most encouraging.

Beginnings

Some four years ago the Missionary Committee of the North Pyeng An Presbytery, sent in three ordained pastors to carry on work among the isolated groups of Koreans in Manchuria. At that time the numbers of Koreans in Western Manchuria were not large and the people were living for the most part in the most isolated and wildest parts of the country, either up on the top of the mountains where they had cleared little patches of the forest and built small log huts, or else in the swamps at the bottoms of some of the larger valleys which they were converting into what have since proved to be very fertile and profitable rice fields. Previous to four years ago, an evangelist had been sent in to preach and to search out the Christians who had moved in, and where possible he had gathered into small groups numbers of believers, who received great comfort from their faith amid all the strangeness of their surroundings in a new and wild country. So that the ground had been in measure well prepared for the coming of the three men sent in by the North Pyeng An Presbytery.

Charges

During the last years sweeping changes have taken place both in the conditions of the Koreans in that country and in the Church itself. Annually large numbers of Koreans have moved in across the Yalu River and settled down, opening up the country by clearing away the dense forests and cultivating the hitherto untouched swamplands, and founding many little Korean settlements in many out of the way places. Owing however to ignorance of the laws of hygiene and sanitation etc. large numbers of those who originally settled down in the almost unreachable forested valleys fell sick and died. Whole families were carried off

by disease, and the survivors moved down into the open valleys where the conditions more closely approximated those of their home land. Largely through the efforts of the three "home missionaries", the church too has grown from a few straggling isolated groups to a well organized body of some 3,500 Christians. In many places they have erected their own places of worship where in some cases between one and two hundred regularly meet for worship on Sundays and on Wednesday evenings. Last August at the summer meeting of presbytery, two* men who had just graduated from the theological seminary, received and accepted calls from churches in Manchuria, and at the winter meeting of presbytery in January, two of the three men who were sent in and have since been supported by the Missionary Commitee of the North Pyen An Presbytery, also received calls from churches who undertook this support. This is particularly gratifying when we remember that the work has been carried on almost entirely independent of foreign supervision from the very beginning and entirely without the assistance of foreign funds.

Activities

At the last Annual Class held in December, over 250 men were present for a week of Bible Study, and with the exception of two or three men who left early, the attendance and interest were fully sustained until the last day. At that time, at a meeting of the church officers of the whole district, it was decided to take a special collection in each church, to assist in the erection of a new church in one place where the former building was recently destroyed by fire through the activity of some Chinese robbers. The question of founding a Bible Institute for Western Manchuria was also discussed at some length. The importance of establishing a Middle School for boys was re emphasized, and additional self sacrifice and earnestness was urged on the part of those who were seeking to raise the funds from among the churches. It is hoped that thus provision will be made whereby the future

*One man has since resigned.

pastors and leaders of the church may be trained and raised up from among their own numbers. Of course the financial problem is at present the pressing one, especially since the Koreans who have moved into Manchuria have nearly all done so because of extreme poverty; however during the last few years the farmers there have reaped excellent crops, and many of them are becoming financially independent and free from debt, so that they will be able more and more in the future to meet the financial needs of the church as they will arise.

Development

Feeling the strategic importance and the immense opportunites of this work, the American Presbyterian Mission, North, has assigned two men to this large field, and as soon as circumstances permit, is planning to open up a new Mission Station, in Manchuria, in conjunction with the Scotch Presbyterian Mission which is working among the Chinese in that region. With the increased development of the work has come the need for the work of a number of Korean evangelists to care for the smaller and weaker groups which are at present not in a position to call a pastor, so that more and closer supervision on the part of the foreigners will be necessary. At present five such evangelists are at work, all of whom receive their salaries from the churches to which they minister. Annual Bible Classes are held in each district by the Korean pastors and evangelists, and every year a number attend the Kangkei Men's Bible Institute for one month, walking in from 60 to 150 miles, and paying all their own expenses. There is therefore ample proof that in spite of the isolation of the work and the long distances from earlier established Christian centers, the Korean pastors and evangelists have maintained a high standard of spirituality and of earnestness among the churches which have been built up largely through their own efforts.

CHAPTER II

KOREAN PRESBYTERIAN MISSION TO CHINA

By G. S. McCune

For some years we have planned some foreign mission enterprise. Our Home Missionaries, supported by the Church at large, number forty, but our Korean Christians have felt that they were not carrying out the last command of the Master. So in the year 1912, just twenty-eight years after the first missionaries from the West began their work in Korea, the Presbyterian Church of Korea raised funds for sending missionaries to China. The General Assembly in answer to a Macedonian call from the Chinese brethren of the Presbyterian Church in the Shantung Province of China, entered Lai Yang district of the Shantung Province, the field assigned them. Thus the Korean Church began to assume its part of the responsibility of evangelizing China.

First Evangelists

Three ordained evangelists were chosen by the General Assembly of the Korean Church in 1913 to give their lives to the evangelization of the Chinese; Pak Tai Ro, who had been over the field spending a few months of 1912; Kim Yung Hun, a scholar in the Chinese Classics; and Sah Myeng Soon, a quiet man capable of getting on easily with others. The following is translated from their report of their trip to their new field of life work. "While on the voyage, a storm arose and the ship was shaken very badly, so the whole company of missionaries vomitted so much that the ship's boys frowned at them. But wonderful grace of God! We had Pastor Kim Yung Hoom who was exceptionally free from sea-sickness and strong enough to look after his sick companions".

"On landing at Chefoo we met a Chinese gentleman, who eight years before had lived in Pyeng Yang where he became a Christian. This Chinese spoke Korean very well and directed us missionaries. We visited the American missionaries in Chefoo and consulted with them how we might preach well to the Chinese. Mr. Eltrich had built a church building in the Lai Yang City where he has done some preaching. Now he yielded to the Korean Missionaries his preaching district as well as the church building and taught us many things necessary for us to know in order that we might begin the work right."

The Journey

The distance from Chefoo to Lai Yang City is about eighty miles.

It may be interesting to read the Koreans own words about their trip through this new country among new people, remembering that their modes of living are very much the same even though he writes as a Westerner would do. "After a hard day of trouble we entered into a Chinese inn at sunset. The inn was so dirty that it looked like a cattle pen, and the ceilings and the wall of the room were so full of cobwebs and dust that it seemed to have been painted with black ink. This was the best inn we could find. Most inns in China are in the same condition. Fuel being scarce in that place the room was not warm enough and we shivered. Being tired out by the journey our wives and children slept very well the whole night, regardless of the dirty room."

After two days and a half on the road they arrived at Lai Yang City and settled themselves in the church building, which had been used by the American Missionary. One part of the building was used as a chapel and the other part was occupied by the families of the missionaries.

Another quotation from their report to the Board of Foreign Missions of the Korean Church is; "One great comfort came to us as we journeyed and as we began by reading our Bibles. We read that Paul escaped death through the power of God in a great storm and that Peter was relieved even in jail." In Isaiah, 52:7 we read "How beautiful upon the mountains are the feet of him

that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!" and Joshua 1:9 says "Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed; for Jehovah thy God is with thee whithersoever thou goest."

Another quotation: "The Lai Yang district consists of open fields, and hills are very few and fuel is very scarce. Though there are a few scholars cultured in the older educations, most of the people are very ignorant low-classes: and Lai Yang is the land where Confucius was born, so the people worship Confucius very reverently and call Christians the sons of a devil. When we came to China we made a decision to love the people sincerely and to treat them kindly even though they should be impolite to us. Form the time that we arrived at Lai Yang City crowds of people began to come to our house to have a look at us as they had never seen Koreans before. Being low-class people, they invaded every room in the house and turned every thing to see what it was, so that at first they troubled us exceedingly. We, however, treated them kindly and with patience but the rude people did not care to pay the least respect to our wishes and the number of such visitors increased every day so that we could not eat our food in peace and had no time to study our Bibles.

Welcome

A few days after our arrival at the city we, accompanied by a Chinese interpreter, made a call upon the magistrate. We sent in our calling cards to the magistrate who came out and welcomed us into his Yamen. This magistrate was one of the graduates of the Law school in China. As he was the person who knew very well about observance of the etiquette of this 20th century, he received us very respectfully and said "I thank you, gentlemen, for your coming to this country for the sake of our people. I hope all of our people will be polite to you gentlemen and listen to your words of wisdom." Then we thanked him

and returned home very happy, praising God for having heard such kind words.

"According to the Chinese custom even mandarins ought to visit scholars in return. So the magistrate sent a letter to us requesting us to inform him of the time convenient for us to receive him. We accordingly set a time and having cleaned a room and prepared tea and some fruit we awaited his arrival.

"When the magistrate arrived at the appointed hour, we went out and received him into the room prepared for him and entertained him with tea and fruit. After passing politeness, we again told him of our mission and before he left urged upon him the acceptance of Jesus as his Saviour.

Respectful

"As the Chinese are a people groaning under the oppressive government, they fear very much influential persons. So, from the time that the magistrate visited the missionaries the people thought that the missionaries were influential. Thereafter, they were very respectful when they would come to our house and did not act as before. Whenever they met us on the street, they would show respect and when we asked the people to come into the church, they could not dare to refuse but humbly obeyed our request and paid attentions to the words which we preached.

"It is hard to influence the low-class people in any country, but one of hindrances to Gospel preaching in Lai Yang was done away with as the people submitted graciously and listened attentively after the visit of the magistrate. It was the guidance of God, our Father, that brought the magistrate to our house.....The magistrate later gave us a feast at his house but being poor missionaries we were in a great state of anxiety that these social duties would take our time from preaching. Then we had not the money. In praying about it, we thought we would do according to our own custom, namely to send some poetry instead of an invitation when one cannot invite others in return. One of our number, Pastor Kim Yung Hoon, a good scholar, well educated in classical poetry, composed a poem in very learned

Chinese characters and sent it to the magistrate instead of an invitation to come to our house. The outline of the poem was; in the first stanza, the virtue of the magistrate was stated; the second stanza elaborated on the friendship between the Korean missionaries and the magistrate; in the third stanza the coming of the Korean missionaries to China; and the fourth stanza was a persuasive appeal to the magistrate to become a Christian for only by so doing could we really have good government."

An Old Scholar

And so the work began. The language was studied. Preaching daily brought more inquiries. This is the story of the first convert whose name was Chang Soo Myeng. "He was over seventy years old at that time and among the scholars in the Lai Yang distract, all those over 40 years old were the students of this old scholar. Therefore, he was respected by every body and even the magistrate gave him honor. The old scholar, having read the above out-lined poem sent to him by the magistrate for his examination, felt respectful toward the missionaries, and he came to the church to visit the missionaries. We received him cordially and conversed with him by means of the written characters. When admonished by us to become a Christian, he opposed us through his learning. But the old scholar, thenceforward, visited us and exchanged learnings with us. He listened carefully to our preaching and to our enthusiastic appeals to our hearers to forsake the world and turn to God and accept Jesus as Saviour. Being thus often admonished to come to God, the old scholar at last said; 'Though it has been many years since Christianity came into this land, I never read the Bible until now, but since you men who are all scholars, urge me so enthusiastically to believe in Jesus, I am going to begin to read the Bible now.' We thanked the old scholar for his making us this promise and gave him the Gospel of Mark which he took home and read over and over many times. He inquired from time to time as to what a Christian was supposed to do. Some weeks later he came and said; 'As I am absent from home teaching in other places, I cannot be able to keep the

Sabbath regularly, but whenever I return home I will hereafter attend Church on Sundays.' We thanked God that this influential man had been led through our prayers by the Holy Spirit to take the first step in the active Christian life before the world.

Vicissitudes

The senior member of the Mission, Rev. Pak Tai Ro, after about two years' residence broke down in health and had to return to Korea and the other two families also returned in the spring of 1917. Through the departure of these missionaries the Mission received a temporary set-back but after consideration the Korean Church decided to try again, profiting by any mistakes that had been made. It was felt to be important to send tried men with educated wives who were in sympathy with the work, and last summer Pak Tai Ro, though in poor health, returned with Rev. Pang Hyo Won to continue the work. Unfortunately before long Pak Tai Ro broke down again in health and had to return to Korea with no hope of recovery.

Progress

At the last General Assembly the appointment of Mr. Pang Hyo Won was confirmed and with him was appointed perhaps the choicest young pastor at their disposal, the Rev. Hong Seung Han. They with their families arrived in Lai Yang in October and were received as members of the Presbytery of Shantung at its meeting in November. Mr. Pang has made excellent progress in the language and has already been doing some active work. Under the care of the Korean missionaries the group of church-members has increased to 56 and quite a little sum of money has been contributed towards the building of a church. Recently some more suitable premises were purchased by them in the south suburb of the city. Their support is wholly given by the Korean Christians. Last year the Budget was *Yen* 4500, including salaries, but for the present year sufficient has been raised to encourage plans for an expenditure of *Yen* 6000. The prayers of two hundred thousand Christians behind these men should make them powerful in doing their small portion towards the evangelization of China.

KOREA

PART VI

WORK AMONG JAPANESE IN KOREA

CHAPTER I

CHRISTIAN WORK AMONG THE JAPANESE IN KOREA

By F. Herron Smith

General

Taisho Roku Nen or 1917, as we say, did not witness any remarkable changes in the religious situation in Chosen, but constant and steady progress was made in all directions. Conditions are each year more nearly approximating those that prevail in Japan Proper. Such cities as Chemulpo or Fusan differ very slightly from one of the more conservative Japanese cities, while the atmosphere of Seoul resembles very closely that of the greater capital, Tokyo. The best opportunities for mission work are in the new cities and villages that are springing up in all parts of the peninsula. In such places temples and shrines are still few in number, the people are lonely and have not yet formed new associations, so are specially open to the gospel message. There are several provincial capitals, each with a large Japanese population, where there is yet no regular Christian work, not to mention scores or even hundreds of less important places. Many of these are on the railroad and all are easily accessible. There is still a great dearth of workers among the Japanese in Chosen.

Presbyterian Church

The Nihon Kirisuto Kyokai is notable for its splendid laymen, such men as Judge Watanabe of Seoul, Mr. Saito, the head of the Lumber Bureau at Shingishu, and Mr. Okura, a son of the great Tokyo Okura, who is the leader of the work at Kunsan. During the past year the greatest progress has been made at Kunsan where there were more than fifty baptisms. Not only that, but work has been

carried on so successfully at Riri, a near-by town, that they are nearly ready to erect a new church building. An insurance man from Seoul had such success at Riri that he contributed ¥ 200. to a building fund; Mr. Okura added ¥ 300. and the local Christians with this aid expect to be able to complete the fund. The Seoul Church has been very active but the results have been rather disappointing. For two months in the autumn they carried on street preaching in front of the Post Office two nights a week, and at the close, every night for a whole week. The pastor, Judge Watanabe and many others took an active part in this work. The writer happened to call on a prominent non-Christian lawyer not long since and found that he is a man whom Judge Watanabe is trying to lead to Christ. This gentlmen told me that a Wednesday never passes on which he does not receive some reminder from Judge Watanabe. It may be a note, a book, a call, a tract or a telephone message, but each Wednesday it is something. One Korean congregation is affiliated with the Chosen Presbytery of the N. K. K. and the Seoul Church has nine Korean members, all of them graduates of Japanese schools. The Seoul Church also supports an assistant Japanese pastor and a Korean evangelist who spends all his time working among his own people.

Methodist Church

During the early summer the Methodist Church carried on an extensive evangelistic campaign throughout the peninsula, having the assistance of Mr. Kihara, the former superintendent, Bishop Hiraiwa, Bishop Harris. Miss Finlay, Dr. Ishizaka of the Mission Board and The Rev. C. Nakayama of Fusan. In spite of this activity only the usual 10% gain in membership was made. Though the results do not show in the statistics, the churches were greatly strengthened and today are ready for a great forward push. Funds for new church buildings are being collected at Chinnampo, Fusan, Koshu and Kanko and the next year or two ought to see all these plans brought to a successful conclusion. With its new plant, the Seoul Church is doing an increasingly important work and is

fast becoming one of the strongest congregations in the whole Japan Methodist Church. Fusan and Chinnampo will soon attain full self-support.

Anglican Church

The work of the Seikokwai is greatly hindered because of the war and little progress is possible. Many of the English priests, in fact half the whole force, have returned to England and are aiding in war work. The Rev. E. H. Arnold is carrying on, almost single handed, the Japanese work in Seoul and Chemulpo, and travels over the country as he finds time, to care for the Anglican Christians who are scattered here and there. The Rev. A. R. Isshiki has been recalled to Tokyo, whence he had been loaned to Chosen.

Congregational Church

In three years the force of Japanese ministers of the Kumiai Church in Chosen has increased from three to eight. Of these, five are engaged in work for Japanese and three in work for Koreans. During the past year no great gains have been made by the Japanese churches but the foundations have been strengthened and preparations made for aggressive work in the future. One layman at Seoul is contributing the salary for an assistant pastor who is coming from Kyoto to aid the work of this congregation.

The distinguishing characteristic of this church is its work for the Koreans. This work is the only large foreign mission work carried on by any Japanese church and is enlisting the support of many well to do men who are not themselves Christians. Last year was the seventh in the history of this movement. which was inaugurated and is still superintended by the Rev. T. Watase. At present 108 evangelists carry on work in 144 churches. The total membership is 11748. Last year *Yen* 25,000 was expended of which *Yen* 8000, was contributed by the Korean members.

The Rev. T. C. Winn, D. D. has transferred his resident to Sensen and from that point oversees the work of his church in Manchuria. As he finds time he also assists

the Japanese Presbyterian churches in Chosen. Everywhere he is greatly beloved.

The Rev. and Mrs. F. S. Curtis have continued their interest in Chosen and have done as much for the peninsula as their heavy duties at Shimonoseki would permit.

The work of the Y. M. C. A. and Salvation Army shows little change. They are represented only at Seoul and Ryuzan. Both organizations are greatly handicapped because of a lack of proper buildings. The Y. M. C. A. has a unique field among the thousands of young business men here and it is to be hoped that their long awaited building can be soon realized. This year Rev. A. E. Lucas is giving part of his time to Japanese work and through his efforts the English Night School and Bible Classes of the Y. M. C. A. have been made much more effective.

STATISTICS FOR THE JAPANESE WORK IN CHOSEN

	Nihon Kiristo Kyokai. (Presbyterian)	Kumiai Kyokai. (Congregationalist)	Nihon Mesojisuto Kyokai. (Methodist)	Sei Kokwai. (Anglican)	Total.
Japanese Preachers...	9	5	11	1	26
Foreign Missionaries	—	—	2	5	7
Church Organizations	8	5	8	4	25
Church Buildings ...	7	3	5	4	19
Communicants	904	480	643	335	2362
Catechumens	—	100	161	91	352
Total Membership ...	904	580	804	426	2714
Gain for one year ...	54	—	66	—	120
Contributions	13.925	7027	8071.57	1040	30073.57
Number of Sunday Schools	8	7	15	2	32
Number of teachers	57	21	66	5	149
Number of Pupils ...	496	618	1118	60	2292

LIST OF CHRISTIAN WORKERS AMONG THE JAPANESE IN CHOSEN.

Inoguchi Yasuo	Nihon Kirisuto Kyokwai	Keijyo.
Kaneko Shigenari	"	"
Nakazawa Toyobe	"	Fusan.
Kaneko Yoshitomo	"	Ryuzan.

Takenouchi Konari	„	Mokpo.
Suzuki Takayuki	„	Kunsan.
Murakami Osamu	„	Shingishu.
Yoshitake Gou	„	Heijyo.
Kobayashi Rev.	„	Taikyu.
J. B. Simpson	Sei Kokwai	On Furlough.
E. H. Arnold	„	Keijyo.
Miss Pooley	„	„
Shiozaki Nobuyoshi	„	Fusan.
Miss Elrington	„	„
Miss Kurose Fumi	„	Keijyo.
Miss Grosjean	„	Taikyu.
Miss Inaba	„	„
Miyagawa Tomonosuke	Kumiai Kyokwai	Keijyo.
Hirata Hajime	„	„
Koki Keikichi	„	Chinnampo.
Watanabe Morishige	„	Heijyo.
Yonemoto Jutaro	„	Taikyu.
Watase Tsuneyoshi	„ (Korean Work)	Keijyo.
Yamamoto Tadayoshi	„ „	„
Takahashi Takazo	„ „	Heijyo.
Fujioka Kiyoshi	Nihon Mesojisuto Kyokwai	Keijyo.
F. H. Smith and Wife	„	„
Nakayama Chujo	„	Fusan.
Suzuki Kosei	„	Taikyu.
Sekita Toranosuke	„	Jinsen.
Oishi Mitsuji	„	Kaishu.
Nakamura Kinsho	„	Koshu.
Kosaka Korin	„	Heijyo.
Okayasu Keisuke	„	Chinnampo.
Norisuke Yutaka	„	Genzan.
Yonekura Jikichi	„	Kanko.
Okumura Chutaro	„	Ranan.
Niwa Seijiro	„	Keijyo
Miyata Morie	R.R. Y.M.C.A.	Ryuzan.
Captain Ishijima	Salvation Army	Keijyo.

THE JAPANESE Y.M.C.A. IN CHOSEN

By S. Niwa

It is a significant fact that last year (1917) the Japanese Y.M.C.A. sent Mr. S. Niwa, the General Secretary, to America to attend the fortieth anniversary of the founding of the Railroad Association of that country. Though the celebration had to be postponed indefinitely Mr. Niwa proceeded on a tour of inspection through the country,

visiting Railroad, City and College associations at important places and attending several conferences of the work. The Secretary returned to Chosen in the middle of December after a most successful trip.

Lectures

In February of last year a first attempt was made in the way of a series of Extension Lectures for young men of the banks and business firms of Seoul, after securing the warm approval of a number of prominent business men. In this way a profitable lecture and an attractive entertainment have been given almost every month since at the Bankers' Club. Many young men have gathered on each occasion to listen to the speakers thus showing the success of the enterprise.

In addition to the above mentioned extension work the Association has carried on a growing work among the young business men on other lines. Regular monthly meetings are held on the premises of the Mitsukoshi firm and the Electric Company and other firms have given pressing invitations to the secretaries and directors of the Association to give talks to their young men for their spiritual, moral, intellectual and even physical improvement.

Night School

The Evening School for the study of the Korean and English languages has maintained its activities better than in any previous year. In September last there were 150 students in attendance, the lowest attendance in other months being 50, and the budget showed an increase of ¥400 over that of the previous year.

Our English-speaking Society has continued to be helpful to its members. Almost every week a foreign gentleman, sometimes a lady, has been secured to speak to the Society in English. Some greatly appreciated opportunities have also been afforded to the members to visit foreign homes, thus giving them some experience of foreign home life and customs. The members of this Society are young men occupying important positions in various City institutions.

Honorary Secretary

It has been immensely helpful to the work that Mr. A. E. Lucas, a secretary of the Korean Y. M. C. A., has volunteered to render service to the Japanese Association. He and Mrs. Lucas have proved to be a great help to the work by teaching in the evening school, presiding at the English-speaking Society, conducting the Bible Classes and in enlisting the help of his friends in the work. As an indication of their appreciation of his valuable services the Association has elected him to the position of Honorary Secretary.

The total strength of this Association now stands at about 300 in membership, divided into Sustaining, Ordinary, Boys', Students' and Local departments. The annual Budget for 1918 has been increased by about ₹1,000 above that of last year, the new Budget showing a total of ₹4,290.

The unique position occupied by the Association in the city of Seoul is demonstrated by the fact that its activities are spreading into many phases of the community life. The Bankers' Club is open for our use at any time without charge. The Association speakers are invited by a number of firms to address their young men. Several bankers and business firms are giving financial support to the work.

Property

With regard to property the Association has two schemes in view. First, it is proposed to erect a dormitory at a cost of ₹35,000 including the site; and second, we hope to build a commodious, well-equipped premises for the general work of the Association on a fine central lot which we have already purchased from the Government. To realize the first proposal we are now endeavouring to raise funds in Japan, and for the second plan we have every hope that ₹50,000 will be contributed by American Associations after peace has again been restored.

KOREA

PART VII

WORK AMONG CHINESE IN KOREA

CHAPTER I

UNION WORK AMONG CHINESE IN KOREA

By Mrs. C. S. Deming

In June 1916 a congregation of 150 was reported at the Union Chinese Church Seoul, 12 members, an average attendance of 60, with 43 pupils in the school.

Renewal

In the fall of 1915 trouble came to the little Church, through unwise talking on the part of a woman teacher, secured with the hope of starting a girls' school. The Church was divided, feelings rose high. Then came reconstruction, building up what had been pulled down. 1917 began with a special week of prayer. The Church members came to see their sinfulness, and failure, and one by one were brought back. For some four months we were without a pastor, and carried on the services with the aid of different church members. In May Mr. and Mrs. Dzoh came to us from Shantung. There are now 22 children in the day school, church membership 13, as two have been lost by death. The present average attendance is forty. During the fall Mr. Dzoh spent a week itinerating in Chairyung and near-by towns.

Mr. Yu came to us in February. We prayed for guidance as to where he should go. Mr. Collyer of Wonsan was in town. He said, "For several years we have been praying for a preacher for Wonsan. It is a strategic place for seedsowing; 40,000 Chineses pass through the port yearly, emigrants passing between Shantung and Russian or Manchurian territory". Mr. Yu went there. The Canadian Presbyterians have loaned us a little brick church close to the Chinese settlement, with residence

attached. Mr. Yu has met the parties of Chinese going through, preached the Gospel to them, and supplied them with literature. As they often have to wait ten days for steamers, a wonderful opportunity of reaching them is offered. In Wonsan 4 men are preparing for baptism, and some twelve others are earnestly seeking.

Itinerating

From September to December, Mr. Yu itinerated in Northern Korea and into South Kando, visiting Canadian Presbyterian stations. Everywhere he received eager responses to his message, selling many Scripture portions. From December 20th to the middle of Februry, he itinerated in Chang Peh Fu, a portion of Manchurian territory cut off from the rest by great primeval forests. This district is to be worked from the Korean side on account of its accessibility, by special arrangement with the Scotch Presbyterian Mission. Everywhere Mr. Yu's message was received with gladness. We hope later to locate a preacher in this district. There are many promising cases of persons who attended mission schools in the past, or have been connected with Christian missions, or who received the news with gladness for the first time, and are anxious to become Christians. Mr. Yu suffered much on this trip from a badly frozen foot, which became a means of grace to him, helping him to enter into fellowship with Christ's sufferings. He was laid up at an inn, but had a wonderful opportunity to preach to the passing guests. The landlord and one servant kept him up night after night after the guests were settled, questioning him about the Gospel, and listening to his messege. The landlord was so interested in reading the Testament, that he neglected his guests, letting them go or come as they wished.

While Mr. Yu was away from Wonsan, his wife conducted all the services. She is a splendid helpmeet for her husband.

Chemulpo

We have long had the needs of Chemulpo on our hearts, on account of its being the nearest port of entry from China, and having a large Chinese population. On June 1st a little rented building was dedicated in Chemulpo for

a Church. The Lord has wonderfully used Mr. Sin the the young preacher. One member has already been received and a Sunday School formed of 40 children. Of this number 20 are always present, and very much in earnest. Christian Endeavour is held every night as the children *will* come! Mr. Sin and Mr. Yin a Christian tailor, have taught the children to pray. These children grown in grace in a wonderful way. They have been taught to search their hearts to see what wrong they have committed during the day, and then confess it in meeting. They are very interested in giving out tracts and inviting to the services. They tithe their time for this. One boy has brought in ten boys. Mrs. Dzoh and I visit Chemulpo once a fortnight, visiting the women in their homes, and will soon have a regular women's class. Mr. Dzoh goes alternate fortnights.

The Future

As to future plans. The oversight, control and direction of the work is under a strong committee appointed by the Presbyterian and Methodist Councils. We hope to secure the services of a young college graduate as General Business Manager, Y. M. C. A. Secretary, and official interpreter for the Committee in the absence of the missionary in charge. Such a man is now possibly available, while a second choice is in mind and is free to come.

We hope to secure $15,000 Gold for an Institutional Church for Seoul, with school room, class rooms, reading room, social room, and two residences for the pastor and general secretary, beside the auditorium. A plan has already been presented and the estimate made. $15,000 Gold will cover the price of land and all equipment.

As to finances. We hope to be able to secure funds from the Milton Stuart Trust Fund, for the monthly budget of salaries etc. Negotiations are already being made. Should this fund be unavailable the different missions represented in the two Councils plan to include a certain portion of our budget in their annual estimate.

KOREA

PART VIII

MISCELLANEOUS ORGANIZATIONS

CHAPTER I

SCHOOL FOR MISSIONARIES' CHILDREN, PYENG YANG

By W. N. Blair

The greatest cross on the Mission field is the heart-breaking separation of children from their parents when the inevitable time comes that they must be sent to school in the homeland. In an effort to lighten this cross, the missionaries of Korea united in 1911 in asking the Foreign Mission Boards to join in developing the school already established in Pyeng Yang into a high school and in the establishment of a dormitory for children from outstations.

The Board of Missions of the Presbyterian Church in U. S. A. responded immediately, authorizing its missionaries to raise twenty thousand *yen* for a dormitory building and sending out a worker with the status of a regular missionary to head the institution.

The Buildings

One half of the amount authorized by the Presbyterian Board was at once provided by Mr. G. K. Gamble and several other friends, and a dormitory was erected that will accommodate twenty children. The building is a two story and a half brick structure with a tile roof equipped with hot and cold water and with a hot water heating plant. It is called "The Luckett Home" in honor of Mrs. Belle S. Luckett, the first matron and principal.

The schoolhouse near the dormitory has a good sized library and reading room besides separate rooms for the Grammar and High school grades and cloak room for the children. There is also a large athletic field adjacent to the school building.

Facts

Two other Boards are now making annual grants to this school. The Northern Methodist Board of America and the Canadian Presbyterian Boards. There were thirty children in the school last year. Two regular teachers are employed besides the Principal who gives most of her time to the Dormitory.

The school is controlled by a School Association composed of life members who have subscribed at least fifty *yen* towards the Endowment Fund and others who pay yearly dues of two *yen* and all parents who have children in the school. There are now over fifty life members.

CHAPTER II

THE SEOUL FOREIGN SCHOOL

By F. Herron Smith

Located as it is, in an inconspicuous corner of the Methodist compound, the Seoul Foreign School escapes the notice of most of the visitors to the capital city. It is however one of the chief centers of activity and interest in the foreign community and is well worth a visit.

Organization

The organization under whose auspices the school is conducted is known as The Seoul Foreign School Association. Any English speaking foreigner resident in Korea, approved by the Executive Committee, may become a member by signing the constitution and paying an initiation fee of *Yen* 25.00. The annual dues are *Yen* 2.00. The present Executive Committee is made up of The Hon. R. S. Miller, Chairman; F. Herron Smith, Vice-Chairman; S. A. Beck, Treasurer; E. W. Koons, Secretary and Mrs. Hugh Miller, Councillor.

The primary object of the school is to provide the education needed by the children of the residents of Seoul. While the school does no advertising and seeks no patronage from others than residents of Seoul, it is its policy to accept all seeking admission so long as there is room for them.

The building is of brick with two rooms on the first floor and a full and high basement. Although built less than four years ago it is already far too small for the needs of the school and plans are under way to enlarge it.

The Staff

The regular teachers number three. Miss Hopkins, the principal, has had a long experience in various parts of the

United States. Miss Butler is a graduate of Michigan University and is serving her first year. Miss Johnson is an experienced primary teacher as well as an expert in drawing. In addition Mrs. Becker teaches Music, Mrs. Jack part of the mathematics, and Mrs. Mills teaches Domestic Science. These ladies are graduates of the best schools in America and are experts in their subjects. The boys are given gymnastics and manual training at the Y. M. C. A. and the older girls have gymnastics at Ewha Haktang.

Course of Study

The course of study for the grades is modelled on that of the state of New York. It has been worked out in fine detail by the present faculty. The High School course is in process of formation, and will comprise the best features of the best High Schools in the United States so far as they can be adapted to such a small school.

At present work is being given in all the grades and also in the first, second and third years of the High School. The plan is to inaugurate a full high school course next autumn, retaining three teachers and securing the necessary additional help from the friends and patrons of the school.

The pupils for the year under review number 40, of whom 14 are British and 26 Americans. The smallest classes are the second year high school and fifth grade with two pupils each and the largest classes are the third and seventh grades with seven pupils each.

Assistance

The only Mission Board giving any financial assistance to the school, is that of the Methodist Episcopal Church, which makes annual grant of *Yen* 500. Thus the burden of the patrons is very heavy. The tuition at present is *Yen* 9 00 per month for each pupil for ten months of the year. The Methodist South and Presbyterian North Missions are also largely represented in the school and it is hoped that these boards may assume also a measure of responsibility in the not distant future.

CHAPTER III

SORAI BEACH

By H. H. Underwood

Sorai Beach, the summer rest place for a large number of the foreign community of Korea is situated on the west coast of Korea on the large bay called on many maps Wachusett Bay and facing the Sir James Hall Group of islands.

Beginnings

It was first visited by Dr. Underwood in 1888 on an itinerating trip in the interior. Many years elapsed, however, before anything was done and it was not till 1905 that a few foreigners first spent the summer at the Beach. For a few more years things were rather at a standstill but in 1910 one or two houses were built and 1913, '14, '15, '16 and '17 saw more new houses each year till there are now over 30 summer homes, and about 72 lots which have been leased for a term of 199 years. The summer community has averaged about 150 for the last two or three years and is composed of members of most of the missions having work in Korea. Bible and language classes, the latter for instruction in both Korean and Japanese are held for all who wish to avail themselves of the opportunities.

Location

The homes are located on a high bluff which runs out into the sea and average from 60 to 90 ft. above high-tide. At right angles to the point lies the beach, from 100 to 300 yards wide and about $2\frac{1}{2}$ or 3 miles long. Some of its peculiar advantages are that its sand is so fine and so closely packed that a narrow tired cart or a bicycle can be driven on it and leave scarcely a mark, while it shelves

so gently that there is the minimum of danger even to the smalllest children and the maximum of pleasure and beauty for all.

A small cluster of native houses, hidden behind a hill at the landing place is the only native village within a couple of miles and to the tired worker the absence of these for the time of summer rest is a great blessing. The beach rights for a mile, and the property back of and adjoining the point and beach are controlled by the Sorai Beach Co. which is the land holding body for the summer community.

An ice-house, community gardens, and market provide for the food arrangements of the Beachers and E. D. Steward and Co. operate a branch store there during the months of July and August and earlier or later if necessary.

The first church built entirely by native funds in Korea; the grave of Mr. McKenzie who lived and died in the village of Sorai; and several bubbling springs and picnic groves near at hand are among the places visited by those who stray from the beach and point itself. A little further than these lies a range of mountains with a mountain gorge of wonderful beauty and grandeur, while for those more ambitious a "bottomless" pool and a deep cave offer attractions.

Boats can be hired for excursions to the islands, on the nearest of which wonderful rock formations and caves dug out by the ceaseless work of the waves excite the interest and wonder of all.

Travel

Thus far travel to and from Sorai has been almost entirely confined to the trip by coasting steamer from either Chemulpo or Chinnampo. This steamer calls at Sorai twice a week.

Sorai can be reached however by auto from Haiju to which there is already an auto line and should there be sufficient patronage an auto line will be opend between Haiju and Sorai, the trip probably taking about four or five hours at the most.

There are also prospects that a shorter auto route to the railroad will be opened in the not too distant future.

CHAPTER IV

WONSAN BEACH ASSOCIATION

By S. A. Beck

Feeling the need of an easily accessible place on the seashore where missionaries could gather for rest, recreation, Bible Conference, and meetings for deepening the spiritual life, a few individuals at Wonsan and Seoul purchased a tract of land beside the sea on a small peninsula fronting the Wonsan harbor, on the coast of Korea. A holding committee was formed, the property was divided into large lots, and these lots are leased to missionaries for 199 years.

Growth

Starting with two houses, there has been a steady growth each season, and at the close of 1917 there were twenty-five missionary houses, a commodious auditorium, and a general store. Contracts have already been signed for five more houses for missionaries, and two buildings for the "Beach House," a public boarding house made possible through private initiative and the subscription of small amounts in shares, so that transients need not be turned away.

Each season witnesses a well-attended Bible Conference, and a Language Class lasting a month, in which there may be secured instruction in both the Korean and Japanese languages by teachers thoroughly conversant with the language and with the best teaching methods.

The Federal Council of Korea voted to hold its 1918 session at Wonsan Beach, and the committee on arrangements has announced that the meeting will be held there August 28 and 29.

Features

One need never tire of magnificent views of mountains, valleys, islands, and sea, with incoming and outgoing steamers, large fishing fleets, furnishing an ever-changing panorama. There is recreation in abundance, both on land and water, excellent bathing, tennis, and boating, together with automobile trips for as long a time as desired. Wonsan is the point of departure for the famous Diamond Mountains, only six hours distant.

Each season sees visitors from various points in Japan, South, Central and North China, and the farthermost parts of Korea.

Fresh milk, plenty of fruit, vegetables, meat and fish, immediate delivery of telegrams, daily mail, and railway connection with Seoul twice daily, make life at Wonsan Beach thoroughly enjoyable, and looked forward to each year with fond anticipation by all the members of the household, from the little children just old enough to play in the sand and toddle to the level beach, the tired mother who wants a change from the wearisome round of cares, and the father with his plans for a profitable as well as pleasant vacation.

KOREA

PART IX

OBITUARIES

CHAPTER I

OBITUARIES

I.—Mrs. MARY HOUSTON KNOWLES ROSS

By Mrs. C. T. Collyer

In July 1917, when Dr. and Mrs. J. B. Ross' many friends among missionaries and native Christians were looking for word as to how early they would return from their furlough, there came the very sad news of Mrs. Ross's death on June 28th, in Cincinnati, O. The hearts of their co-laborers at Wonsan (Gensan) sank, for she had been such a friend indeed and the places she had filled in the work seemed to be so much in need of her.

Mrs. Ross first came to Korea in 1901 as Miss Mary Houston Knowles of Macon, Ga. and, excepting the year 1904 when she had work in Seoul, her labors were carried on in and from Wonsan.

Miss Knowles and Dr. J. B. Ross were married July 17th, 1906 in Seoul at Mrs. J. B. Campbell's home. Before her marriage she was active in girls' school work and in country itinerating. Afterwards she took a full share in teaching in the Woman's Bible School besides her own weekly Bible Classes for the women of her Church. In addition to this work she visited the sick ones in her husband's hospital and did house visiting as far as time and strength permitted.

The trials and perplexities of the work did not depress her overmuch, for she was a woman of prayer who believed that if we carefully obey the dictates of our conscience and trust results to God, things will be worked

out for the best in the end. She lived true to the words we so much need to bear in mind :—

Where duty calls or danger,
Be never wanting there.

All who learned to know her will not forget her dependence upon prayer. "In the secret of His presence" seemed to be her favorite hymn.

From the very beginning of her career in Korea, as she became familiar with what seem to us peculiarities of Korean custom, she was willing to restrict her own personal liberty in order not to uselessly offend Oriental ideas. As a result the natives had deep confidence in her judgment and advice. With her marked gentleness and patience she drew about her all classes from the oldest to the youngest.

She was laid to rest in Spring Grove Cemetery, Cincinnati, O. May her precious babe, Stanley Knowles Ross, grow up to be a man of the true missionary type. He is in the tender care of his grandmother, Mrs. F. M. Knowles, Macon, Ga., while his father has again returned to his work in Korea.

II.—REV. THOMAS EDWIN WILSON

By S. K. Dodson

Thomas Edwin Wilson, second son of James S. and Mattie S. Wilson, was born in Columbus, Arkansas, November 10, 1886, and passed from earth at the home of his parents, September 17, 1917.

Having completed his course at Arkansas college in 1909, he filled with great satisfaction the place of principal of the high school at Camden, Ark. for one year. In the spring of 1913 he took his B. D. degree from Union Theological Seminary, Richmond, Va. Then for nearly two years he engaged in Home Mission work, but it was his intention even before entering the Seminary to spend his life on the foreign field, and so he bent every energy

in that direction. In fulfillment of this purpose he sailed for Korea in February 1915, arriving at Kwangju about a month later to take up his life's work.

Mr. Wilson's two brief years spent in Korea were not in vain. Through his pleasant manner, his big hearted generosity, and his kindness towards the unfortunate, he truly won the hearts of the Korean people and will long be remembered by everyone with whom he came in contact. He was making good progress with the Korean language and had his heart very much in the work. During his sickness he was always anxious about the churches that had been committed to his charge, and eagerly devoured any news that came from them.

When Mr. Wilson came to Korea he was a splendid specimen of robust health, but in the winter of 1917 some mysterious disease entered his system and after some months of pain, having consulted the best medical authorities in the country, it became evident that his trouble was very serious and that it would be necessary for him to return home. On May the 12th 1917, he was married to Miss Georgia Crane, the engagement having been previously announced. Though she was advised as to what the probable outcome would be, she bravely insisted on the step being taken that she might take care of him to the end. They soon sailed for the home land, and after learning from the best medical authorities in America that there was little hope of recovery, they went back to his old home, where amidst the devoted attentions of wife, parents and friends, after a few months of intense suffering which was borne with true Christian fortitude, he passed to his heavenly reward.

"Glad did I live and gladly die,
And I laid me down with a will,
Home is the sailor, home from sea,
And the hunter is home from the hill."

III.—THE REV. MICHAEL WILLIS GREENFIELD

By H. M. Bruen

Taiku learned with grief of the death of our beloved fellow-worker the Rev. M. W. Greenfield, at Ventmor, N. J. Still in his prime we all hoped that he might be spared for many years of service in this the land of his adoption.

Michael Willis Greenfield was born March, 24, 1881, in Stornaway, Scotland. His father, James Greenfield was a minister of the Presbyterian Church of Scotland and his mother was a daughter of a minister of that Church. There were four brothers and six sisters in the family. When a boy the family moved to Canada and soon afterwards the mother died. His father some years later planned a trip to Scotland, but was taken ill and died in a hospital in New York. The family was thus broken up and Willis made his home with a married sister during his school days.

He graduated from the University of Syracuse in 1904 and from Auburn Seminary in 1907. The same summer he married Maude Elizabeth Saxe of Syracuse, N. Y., and they came to Korea, arriving in Seoul Sept. 15, 1907. There he was for some time connected with the faculty of the John D. Wells school for boys.

It was during this period that he took a long itinerating trip across the east coast and thence south to Fusan. This trip probably laid the foundation for his future trouble as he took a heavy cold and was ill for some time.

In January, 1910 Mrs Greenfield died leaving an infant son, Willis Saxe. She was a remarkable woman and impressed her rare character upon all who met her. Mrs. Stacy Roberts cared for the child until the arrival in Korea of Mr. Greenfield's sister Alice. The brother and sister kept the home open for a year, when they returned to America with the child.

Upon his return to Korea in 1912 he was located in Taiku and took up the work of an evangelistic missionary. He was given a large field which up to that time had

had a checkered career. He threw himself into his new task with such a vigorous abandon that in a few years' time he made it the banner district of our work. He had a wonderful gift of organization which was felt in all the work of the station. He was an untiring student and his friends were unable to keep him within the bounds which longer years of service had taught them was necessary. When at home his light was burning till the early hours of the morning. On a long itinerating trip he was taken with dysentery and was barely able to make his way into Andong station, 70 miles north of Taiku. From here a telegram was recived asking for a nurse. Mr. Bruen went and remained with him till he was out of immediate danger.

He made several attempts to take up his work again but the trouble became chronic and eventually he was sent home on health leave. His health improved to such an extent that he took a course of study in New York University and obtained his degree. In the summer of 1916 he married Miss Anna Rae Mills, also a member of Taiku station, who was also recuperating in America.

The signs of his old trouble never disappeared and eventually was pronounced sprue and incurable. He struggled bravely against increasing weakness but at last succumbed at Ventnor, N. J.

He was a man of indomitable will and yet with this he combined a sweetness of character which was born of a very close walk with the Master.

The Korean church has already drawn up resolutions expressing the sense of loss and appreciation of the life he had lived among and for them.

We the members of Taiku station join with them in expressing our conviction that the impress of his life will long remain with us, and in extending to his family and near relatives our sincere sympathy.

JAPAN AND KOREA

APPENDICES

APPENDIX I

THE CONFERENCE OF FEDERATED MISSIONS IN JAPAN

I.—CONSTITUTION AND BY-LAWS

ARTICLE I.—NAME

This Conference shall be called the Conference of Federated Missions in Japan.

ARTICLE II.—FUNCTIONS

1. This Conference shall serve as a general medium of reference, communication and effort for the co-operating missions in matters of common interest and in co-operative enterprises. On application of interested parties, and in cases of urgent importance of its own initiative, the Conference may give counsel:

(a) With regard to the distribution of forces for evangelistic, educational and eleemosynary work, especially where enlargement is contemplated;

(b) With regard to plans for union or co-operation on the part of two or more missions for any or all of the above forms of missionary work, and in general.

(c) With a view to the prevention of misunderstandings and the promotion of harmony of spirit and uniformity of method among the co-operating missions.

2. The work of this Conference may include:

(a) The formation of plans calculated to stimulate the production and circulation of Christian literature;

(b) The arranging for special evangelistic campaigns, for the services of visitors from abroad as preachers or lecturers, and for other forms of co-operative evangelistic effort, and

(c) In securing joint action to meet emergencies affecting the common interests of the co-operating missions.

3. In serving as a means of communication between the co-operating missions the Conference shall be authorized to published at least once a year a record of social and religious conditions and progress.

ARTICLE III.—BASIS OF REPRESENTATION

1. This Conference shall be composed of representatives of as many of the *evangelical Christian missions in Japan as may choose to co-operate with it on the basis set forth below:

(a) Missions having from five to nine members (including wives) shall be entitled to one representative.

(b) Missions having from ten to nineteen members shall be entitled to two representatives.

(c) Missions having from twenty to twenty-nine members shall be entitled to three representatives.

(d) Missions having from thirty to forty-nine members shall be entitled to four representatives.

(e) Missions having fifty members or more shall be entitled to five representives.

(f) Missions having less than five members may be represented by one corresponding member who shall possess all the rights of a full member except that of voting.

(g) Unless a vote by missions is called for by at least two representatives, voting shall be by the ordinary method.

(h) When a vote by missions is called for by two or more representatives the votes of each representative shall count in ratio to the number of representatives sent by his, or her, mission.

2. Two or more missions without regard to their size may at their discretion combine to form a group. In such cases each group shall, so far as the purposes of this Committee are concerned, be counted as a mission, and

* The term "evangelical" as used in this article includes, by common consent, those outstanding doctrines of the Christian faith that are held by the churches to which the bodies holding membership in this Conference severally belong—the doctrines comprehended in St. Paul's words found in Titus 2: 13 (R. V.) "Our great God and Saviour Jesus Christ."

shall be entitled to representation accordingly.

3. The full members and the corresponding members shall be the media of communication between the Conference and the missions, or groups of missions, which they respectively represent.

4. The members of this Conference shall be chosen by the missions, or groups of missions, which they respectively represent, or shall be appointed by the proper authorities in their respective missions or groups, to serve for such terms as said missions or groups may individually determine.

5. Each of the Bible Societies and the Book and Tract Society shall be entitled to representation in the Conference, irrespective of the number of their representatives on the field.

Article IV.—Withdrawal

A mission may at any time withdraw from co-operation with the Conference by notifying the secretary in writing of its decision to do so.

Article V.—Officers

The officers of this Conference shall be a chairman, a vice-chairman, a secretary and a treasurer, who shall hold office for one year, or until their successors are elected. They shall be chosen by ballot.

Article VI.—Meetings

1. Regular meetings of the Conference shall be held annually at such times and places as the Conference shall determine. Special meetings may be held at any time at the call of the chairman, or, if he be unable to act, the vice-chairman, in case five or more full members, representing at least three missions or groups of missions, shall so desire.

2. A quorum for the transaction of business shall include representatives from at least two-thirds of the

co-operating missions, or groups of missions, having full members.

Article VII.—Expenses

1. The ordinary expenses of this Conference, including the cost of attendance of full members at its meetings shall be met by an annual levy upon the several co-operating missions of ¥30 for each full member of the Committee.*

2. Extraordinary expense shall be incurred only as special provision may be made by the missions or otherwise for meeting them.

Article VIII.—Amendments

Amendments to this Constitution may be proposed at any time either by the Conference or by any one of the co-operating missions, and said amendments shall take effect when the missions, represented by not less than three fourths of the full members of the Conference shall have given notice to the secretary of their consent.

BY-LAWS

1. All meetings shall be opened and closed with devotional exercises.

2. All resolutions shall be submitted in writing.

3. Questions of parliamentary procedure shall be decided in accordance with Roberts' Rules of Order.

4. The following Committees shall constitute the Standing Committees of the Conference.

1. Executive Committee.
2. Continuation Committee.

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* It is understood that traveling expenses to the annual meeting shall be interpreted as including second class rail fare with sleeper when necessary. In the case of sub-committees the chairman or whoever may be appointed to report for the committee at the annual meeting shall, if not a member of the Conference, be eligible to receive travel expenses.

3. Christian Literature Society.
4. Board of the Evangelist.
5. CHRISTIAN MOVEMENT.
6. Social Welfare Committee.
7. Christian Education Committee.
8. Survey and Occupation Committee.
9. Sunday School Committee.
10. Sunday School Specialist.
11. International Peace Committee.
12. Statistician.
13. Publicity Commitee.
14. Board of Examiners Japanese Language.
15. Representative Board of Directors Japanese Language School.
16. School for Foreign Children.
17. Necrologist.

It shall be the duty of the first named committee to authorize the disbursement of funds to provide for the next annual meeting, to appoint a special business committee for each annual meeting, and attend to all other *ad interim* business not otherwise provided for.

5. A call for a special meeting shall be issued at least one month in advance of the meeting, and except by the unanimous consent of those present, the business shall be limited to that stated in the call.

6. The secretary shall furnish each member of the Conference with copies of the proceedings of each meeting of the Conference.

7. These by-laws may be amended by a two-thirds vote at any regular meeting.

II.*—OFFICERS AND COMMITTEES—1917—18

Officers

Chairman:	A. D. Berry
Vice-Chairman:	R. E. McAlpine
Secretary:	A. Oltmans
Treasurer:	H. K. Miller

Executive Committee

A. D. Berry
A. Oltmans (ex-off.)
J. C. Robinson
P. A. Davey
R. E. McAlpine
H. K. Miller (ex-off.)
G. M. Fisher
S. H. Wainright
Miss M. L. Matthew

Continuation Committee

Term Expiring 1918
C. L. Brown
W. C. Buchanan
S. Heaslett
Olive I. Hodges
Wm. Imbrie

Term Expiring 1919
Wm. Axling
G. M. Fisher
Bishop H. J. Hamilton
R. D. McCoy
G. M. Rowland

Term Expiring 1920
G. W. Fulton
J. C. Mann
Bishop H. Welch
D. R. McKenzie
Miss M. A. Robertson

Christian Literature Society

Term Expiring 1918
A. D. Berry
D. B. Schneder
J. C. C. Newton
Miss C. A. Converse

Term Expiring 1919
Wm. Imbrie
G. M. Fisher
Miss A. C. Bosanquet

Term Expiring 1920
E. N. Walne
J. H. Pettee
Miss E. Campbell

Co-opted Members
A. Oltmans
Miss A. C. Macdonald
R. D. McCoy

Executive Secretary of the Christian Literature Society

S. H. Wainright

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*As the annual meeting of the Conference is held in August this year, and the roll of members is still incomplete, it is thought better not to publish the list.

Board of Editors of "Japan Evangelist"

H. B. Benninghoff
G. W. Bouldin
G. A. Hollday
E. T. Iglehart
Miss A. C. Bosanquet
A. K. Reischauer
F. E. Lee
J. H. Pettee

Board of Editors of "Christian Movemement"

E. T. Iglehart
G. Bonwick (Korea)
C. P. Garman
J. H. Pettee
D. R. McKenzie

Social Welfare Committee

G. Gleason
A. D. Hail
D. S. Spencer
W. M. Vories
Miss A. C. Macdonald
J. Merle Davis
J. H. Pettee
Miss M. L. Matthew
Miss S. M. Bauernfeind
Miss A. G. Lewis
W. Axling
Miss A. P. Adams
P. G. Price

Christian Education Committee

D. B. Schneder
R. C. Armstrong
A. K. Reischauer
A. D. Berry
E. S. Cobb
A. Walvoord
Miss K. Tristram
Miss I. L. Shannon
Miss M. A. Robertson
H. B. Benninghoff

Committee on Survey and Occupation

G. W. Fulton
R. A. Thompson
D. R. McKenzie
J. T. Meyers
J. C. Mann
F. W. Heckelman
C. B. Olds
T. A. Young
J. C. Robinson
J. C. Davison
C. K. Lippard
S. M. Erickson

Sunday School Committee

D. S. Spencer
Miss L. S. Halsey
B. F. Shively
Miss R. D. Howard
Miss L. Mead
Miss A. C. Bosanquet
W. J. Callahan
Miss C. Alward
S. J. Umbreit
H. E. Coleman

Sunday School Literature Committee

J. G. Dunlop
H. E. Coleman
D. S. Spencer
H. B. Benninghoff
Bishop H. J. Hamilton
Miss A. L. Howe

Sunday School Specialist

H. E. Coleman

ON BOARD OF DIRECTORS, NATIONAL S. S. ASSOCIATION

S. J. Umbreit — W. Axling

INTERNATIONAL PEACE COMMITTEE

Bishop M. C. Harris — F. S. Curtis
Miss C. Alward — K. E. Aurell
W. G. Seiple — J. H. Pettee
H. V. Nicholson

CONFERENCE STATISTICIAN

C. P. Garman

PUBLICITY COMMITTEE

S. H. Wainright — J. E. Knipp
Miss R. J. Watson — Miss M. L. Matthew
A. T. Wilkinson — C. H. Shortt

BOARD OF EXAMINERS IN JAPANESE LANGUAGE

G. M. Rowland — C. S. Davison
H. H. Coates — Miss A. C. Bosanquet
W. G. Seiple — W. A. Wilson
J. Hind — H. W. Myers

SCHOOL FOR FOREIGN CHILDREN, TOKYO

E. T. Iglehart — P. A. Davey
H. B. Benninghoff

VISITORS TO METHODIST ACADEMY, KOBE

W. A. Wilson — D. A. Murray
M. D. Dunning

DIRECTORS OF JAPANESE LANGUAGE SCHOOL

Term Expiring 1918
H. H. Coates — W. Axling
Term Expiring 1919
C. S. Davison
Term Expiring 1920
A. Oltmans — W. P. Buncombe

NECROLOGIST

H. Topping

DELEGATE TO FEDERAL COUNCIL, KOREA

J. C. Robinson; Alternate, G. W. Fulton

APPENDIX II

FEDERATION OF CHURCHES OF JAPAN

I.—CONSTITUTION

(Adopted April. 4, 1913)

Art. I.—Object. The object of the Federation of Churches shall be to promote cordiality among the Churches commonly called evangelical, to support cooperative activities, to consider matters of common interest to all the Churches, and to give proper expression to the spirit of Christ. This Federation shall not take action concerning the faith or polity of any of the federating Churches.

Art. II.—Duties. It shall be the duty of this Federation

(1) To express itself, as occasion requires, regarding social and moral questions, and to undertake any proper means for their solution.

(2) To carry on united evangelistic work, and send preachers, on request, to further this work in various places.

(3) To prepare the topics and outlines for the services of the Week of Prayer.

(4) To appoint suitable persons to investigate evangelistic, educational, eleemosynary and other forms of Christian work, to report at the annual meeting.

(5) To prepare annually the statistics of the churches and the lists of Christian preachers and missionaries.

(6) To organize branches of this federation.

Art. III.—Organization.

(1) Those Christian Churches which approve the principles of this Federation as set forth in Article I, and which have more than three hundred full members, shall be eligible for membership.

(2) Each federating Church shall be entitled to two representatives at the annual meeting, and to one additional representative for each thousand full members. Churches having less than three hundred members may send two representatives to the annual meeting as guests, but they shall not have the right to vote.

(3) The expenses of the Federation shall be met by the federating Churches in proportion to the number of their representatives.

Art. IV.—Headquarters. The headquarters of this Federation shall be located in Tokyo. Branch offices may be opened in important cities elsewhere.

Art. V.—Officers. The officers of the Federation shall be a president, several vice-presidents, an executive committee of seventeen, two secretaries, one of whom shall receive salary, and two treasurers. They shall be elected at the annual meeting. Vacancies may be filled by the executive committee.

ART. VI.—DUTIES OF OFFICERS. (1) The president shall be chairman of the executive committee, shall represent the federation generally and conduct its regular business. The vice-presidents shall assist the president, and in cases of his inability to perform his duties, they shall take his place.

(2) The executive committee shall consult regarding the important affairs of the Federation. The secretaries shall conduct the business directed them by the executive committee. The treasurers shall conduct all financial business of the Federation.

ART. VII.—MEETINGS. (1) The executive committee shall meet at the call of the president. The vice-president, secretaries and treasurers may also attend these meetings.

(2) The executive committee may fill vacancies among the officers and transact all other business in the interval of the annual meetings.

(3) A meeting of the Federation shall be held annually. A special meeting may be held at any time at the call of the executive committee.

(4) Each annual meeting shall fix the time and place of the succeeding meeting.

ART. VIII.—EXPENSES. (1) The expenses of the annual meeting shall be met by churches of the locality where the meeting is held. Other expenses shall be met by membership dues, fees from supporting members and by voluntary contributions. Expenses for evangelistic and other special work shall be met with funds specially raised for the purpose.

(2) Supporting members are those who contribute five *yen* annually toward the expenses of the Federation.

ART. IX.—AMENDMENTS. This constitution shall not be amended except by a two thirds vote of the delegates present at the annual meeting.

II.—OFFICERS AND COMMITTEES, 1918.

President, Kodo Kozaki.
Vice-Presidents, Y. Hiraiwa, K. Hoshino.
Secretaries, K. Matsuno, K. Yamamoto.
Treasurers, M. Nishijima, J. Yuasa.
Executive Committee,

M. Uyemura	D. Hatano
J. Kumano	D. Ebina
K. Tsunajima	J. Yuasa
K. Ibuka	K. Ishizaka
S. Miyakoshi	G. Watanabe
R. Nakajima	K. Ishikawa
C. Inanuma	M. Tayama
Y. Okazaki	K. Matsuno

Special committee on investigating religious regulations,

K. Ibuka	Y. Hiraiwa
K. Hoshino	

Special committee for publishing Annual Report,

K. Hoshino	K. Matsuno
G. Watanabe	K. Kozaki
K. Ishizaka	

Directors of Japan S. S. Association,

K. Ibuka	K. Ishikawa

APPENDIX III

MEMBERS OF THE JAPAN CONTINUATION COMMITTEE

1. ELECTED BY THE FEDERATED MISSIONS

Term Expiring in 1918

Brown, Rev. C. L., D.D., Lutheran Mission, Kumamoto.
Buchanan, Rev. W. C., Presbyterian Church in U.S.A. (South), Nagoya.
Heaslett, Rev. S., Church Missionary Society, Tokyo.
Hodges, Miss Olive I., Methodist Protestant Mission, Yokohama.
Imbrie, Rev. William, D.D., Presbyterian Mission, Tokyo.

Term Expiring in 1919

Axling, Rev. William, D.D., American Baptist Foreign Mission Society, Tokyo.
Fisher, Mr. G. M., Young Men's Christian Association, Tokyo.
Hamilton, Rt. Rev. Bishop H. J., D.D., Missionary Society of Church of England in Canada, Nagoya.
McCoy, Rev. R. D., Churches of Christ Mission, Tokyo.
Rowland, Rev. G. M., D.D., American Board C.F.M., Sapporo.

Term Expiring in 1920

Fulton, Rev. G. W., D.D., Presbyterian Mission, Osaka.
McKenzie, Rev. D R., D.D., Canadian Methodist Mission, Tokyo.
Mann, Rev. J. C., Church Missionary Society, Hoki.
Robertson, Miss M. A., Canadian Methodist, Kofu.
Welch, Rev. Bishop Herbert, D.D., Methodist Episcopal, Tokyo.

2. ELECTED BY THE FEDERATION OF CHURCHES

Term Expiring in 1918

Chiba, Rev. Y., LL.D., Baptist Kyokai, Tokyo.
Harada, Rev. T., LL.D., Kumiai Kyokai, Kyoto.
Hiraiwa, Rev Bishop Y., D.D., Nihon Methodist Kyokai, Tokyo.
Ibuka, Rev. K., D.D., Nihon Kirisuto Kyokai, Tokyo.
Inanuma, Rev. I., Methodist Protestant Kyokai, Yokohama.

Term Expiring in 1919

Ishikawa, Rev. K., Churches of Christ, Tokyo.

Kaifu, Mr. C., Friends' Meeting, Tokyo.
Kozaki, Rev. H., Kumiai Kyokai, Tokyo.
Miyagawa, Rev. T., Kumiai Kyokai, Osaka.
Ogata, Rev. S., D.D., Nihon Methodist Kyokai, Tokyo.

TERM EXPIRING IN 1920

Okazaki, Rev. Y., United Brethren in Christ, Tokyo.
Tada, Rev. S., Nihon Kirisuto Kyokai, Kochi.
Takagi, Rev. M., D.D., Nihon Methodist Kyokai, Tokyo.
Tayama, Rev. M., Evangelical Association, Tokyo.
Uemura, Rev. M., Nihon Kirisuto Kyokai, Tokyo

3. CO-OPTED MEMBERS

TERM EXPIRING IN 1918

Kawai, Miss Michi, Nihon Kirisuto Kyokai, Tokyo.
Motoda, Rev. S., Ph.D., Nihon Sei Kyokai, Tokyo.
Smith, Rev. P. A., American Episcopal Mission, Fukui.
Takagi, Mr. Sadaye, Kumiai Kyokai, Osaka.
Uzawa, Hon. F., Nihon Kirisuto Kyokai, Tokyo.

TERM EXPIRING IN 1919

Ebara, Hon. S., Nihon Methodist Kyokai, Tokyo.
Imai, Rev. J., D.D., Nihon Sei Kokai, Tokyo.
Macdonald, Miss A. C., Tokyo.
Matsuno, Rev. K., Christian Kyokai, Tokyo.
Naide, Rev. T., Nihon Sei Kokai, Osaka.

TERM EXPIRING IN 1920

Nakamura, Mr. Heizaburo, Nihon Methodist Kyokai, Kobe.
Ozawa, Mr. Tokutaro, Kumiai Kyokai Kyoto.
Schneder, Rev. D. B., D.D., Reformed Church in U.S. Mission, Sendai.
Wainright, Rev. S. H., D.D., Methodist Episcopal Church South, Tokyo.
Yamamuro, Col. G., Salvation Army, Tokyo.

OFFICERS FOR 1918

Chairman.—Rev. T. Harada, LL.D., Doshisha University, Kyoto
Vice-Chairman—Rev. S. H. Wainright, D.D., 8 Tsukiji, Tokyo
Treasurer—Rev D. R. McKenzie, D.D., 23 Kami Tomizaka Cho, Koishikawa, Tokyo
Secretaries {Rev. K. Matsuno, 234 Shimo-Shibuya, Tokyo Fu
{Galen M. Fisher, 10 Omote Sarugaku Cho, Kanda, Tokyo.

APPENDIX IV

LIST OF CHRISTIAN PERIODICALS IN JAPAN

FROM THE COMPILATION BY THE LATE PROF. MULLER

REVISED BY G. W. BOULDIN

This list claims to be only approximately correct. All interested in having corrections made should send information to CHRISTIAN MOVEMENT, care of Kyobunkan, Tokyo.

The place of publication is Tokyo unless otherwise stated. The abbreviations are as in the Missionary Directory, and K. stands for the Kumiai (Congregational) churches.

Where ever known the date of the establishment of the paper is given.

Weekly Publications

1 Fukuin Shimpo, The Evangelist, pp. 16, M. Uemura, N.K.K. 1890.
2 Gokyo, The Advocate, pp. 16, U. Bessho. N.M.K. 1892.
3 Honoo no Shita, Tongues of Fire, pp. 8, J. Nakada. O.M.S. 1899.
4 Kirisutokyoho, The Christian Recorder, pp. 12, S. Takagaki, Baptist, 1907.
5 Kirisutokyo, Sekai, The Christian World, pp. 16, K., Osaka. 1892.
6 Kirisutokyo Shuho, The Christian Weekly, pp. 16, Epis., S. Motoda. 1900.

Semi-monthly Publications

7 Chiisaki Otozure, Little Tidings, Mrs. T. M. MacNair, N.K.K. 1894.
8 Seikyo Jiho, Orthodox Church Report, Ishikawa, R.O.C. 1912.
9 Shinri, Truth, Kamitomisaka, Koishikawa, Tokyo. G.E.P.M.S.
10 Toki no Koe, The War Cry, pp. 8, S.A. 1901.
11 Yako, Light in Darkness, pp. 8, s. J. G. Dunlop, N.K.K. Kanazawa.
12 Yorokobi no Otozure Glad Tidings, pp. 8. s. Mrs. T. M. MacNair, N.K.K. 1881.

Monthly Publications

13 Ai no Tomo, The Japanese Friend, S.F. 1907.
14 Aidzu Kyodan, The Aidzu Pulpit, pp. 8, C. Noss, N.K.K. Wakamatsu.
15 Akebono, Dawn, A. W. Cooke, N.S.K. Sendai.
16 Ama no Ami, Fisherman's Net, St. Thomas Church, Wakamatsu. A.E.C.
17 Bokuyo, Pastoral Work. Osaka Naniwa Baptist Church.
18 Bunmei Hyoron, Review of Civilization, c. pp. 100. M. Kawazoe. N.K.K. 1914.
19 Dendo, Evangelism, pp. 8, Z. Hidaka. N.K.K. Kyoto. 1912.

20 Dendo Hochi, Evangelistic Report, General Secretary's Bureau, Tokyo, N.K.K.
21 Dendo Jogakko Zasshi, Sasugaya Cho, Koishikawa, Tokyo.
22 Denrei, Evangelii Sandebud pp. 4, J. Anderson. S.J.A. 1900.
23 Denshi, The Electric Messenger, pp. 32, s. O.M.S. 1907.
24 Domei Geppo, Association Monthly, S.S. Union. Yokohama.
25 Fujin Shimpo, The Woman's Herald, pp. 32, s. W.C.T.U. 1896.
26 Fukuin Geppo, The Gospel Message, pp. 18, N.K.K. Hiroshima.
27 Fukuin Jiho, The Gospel Report, pp. 8, Asada. Plymouth Brethren. 1912.
28 Fukuin no Tsukai, The Gospel Messenger, pp. 8, E.A. 1892.
29 Hakuai no Tomo, The Friend of Charity, pp. 8. Utako Hayashi, Osaka. 1902.
30 Heiwa Jiho, Japan Peace Movement, Peace Societies, 1912.
31 Hikari, Light, pp. 4, S. Tsuruhara, Moji, 1911.
32 Hokkai no Hikari, Hokkaido Diocesan Magazine, pp. 30, W. Andrews, Hakodate N.S.K. 1893.
33 Hokko, The Light of the North, pp. 16, R. Ebizawa, K. Sapporo, 1914.
34 Inochi no Mizu, T. Matsumoto, Tsu, Ise.
35 Iwate Kirisutokyo, Steadman, Morioka. Baptist.
36 Jindo, Humanity, pp. 16, K. Tomeoka, 1905.
37 Jomo Kyokai Geppo, Jomo District Monthly, pp. 8, G. Kashiwagi. K. Takasaki.
38 Joshi Seinenkai, The Young Women of Japan, pp. 32. Y.W.C.A.
39 Jun Fukuin, The Pure Gospel, pp. 12, A. U. Yajima. 1907.
40 Kaitakusha, The Pioneer, pp. 64, T. Komatsu. Y.M.C.A. 1905.
41 Kakusei, Social Reform. pp. 40, M. Masutomi, 1911.
42 Kenko, Health, pp. 4, K. Matsuno. C.C. 1910.
43 Kirisutokyo Shinbun, The Christian News, pp. 8, J.E.B. 1905.
44 Koen, Light and Salt, S. Shinozuka, N.S.K. Nagoya.
45 Kohan no Koe, The Voice by the Lake-side, pp. 8, E. V. Yoshida, Omi Mission. Hachiman, Omi. 1913.
46 Kodomo no Tomo, The Children's Companion, pp. 4, N. Tamura, 1912.
47 Koe, The Voice, Roman Catholic.
48 Kuni no Hikari, The Light of the Land, pp. 48, Temperance. 1893.
49 Kwassekai, Christian Endeavor World, pp. 28, Kyoto. 1893.
50 Kwassen, Living Fountain, Kanazawa. A.E.C.
51 Kusatsu Kyoyu, Kusatsu Friends, Yadosawa, Kusatsu.
52 Kyokko, Morning Light, pp. 4, A. W. Stanford. K. Kobe. 1895.
53 Kyokwai Jiho, Church Report, Bishop Tucker, N.S.K. Kyoto.
54 Kyomuin Koho, Official Report, Tokyo, C. of E.
55 Kyoyu, The Friend of Religion, pp. 2. Ninomiya. K. Osaka.
56 Kyushu Kyoho, Kyushu Diocesan Magazine, Bishop Lea, N.S.K. Fukuoka.
57 Manshu Kyoho, Manchurian Religious News, N.K.K. Dairen.
58 Megumi no Otozure, The Gospel of Grace, N.S.K. Osaka.
59 Michi no Hikari, The Light of the Word, S. Hogo. N.S.K.
60 Michi no Tane, The Seed of the Word, N.K.K. Kameyama, Ise.
61 Minami Tokyo Chihobu Koho, The South Tokyo Gazette, P. T. Tsuji, N.S.K. 1905.

62 Myojo, The Morning Star, pp. 4, Hikaru. N.K.K. 1913.
63 Myojo, The Morning Star, pp. 4. C L.S.J. 1914.
64 Nankai Kyoho, Southern Religious News, Kochi, N.K K.
65 Nankai no Hikari, The South Sea Light, K. Imabari, Iyo, 1907.
66 Nichiyo Gakko, The Sunday School, S. S. Association. 1913.
67 Nichiyo Sekai, The Sunday World, F. M. Osaka.
68 Oncho, Grace, C. H. Evans, N.S.K. Akita.
69 Osaka Kodan, The Osaka Pulpit, T. Miyagawa, K. Osaka.
70 Osanago, The Children, pp. 16, Osaka. 1911.
71 Oshie no Sono, The Garden of Teaching (for children), R. C.
72 Owari (Massei) no Fukuin, The Gospel for the Last Days, pp. 29, S.D.A. 1899.
73 Reicho, Spiritual Currents, pp. 40, U. Takahashi, K. 1913.
74 Reiko, Spiritual Light, I. H. Correll. N.S.K. Tsu, Ise.
75 Rei no Kate, Living Bread, pp. 48, J.E.B. 1911.
76 Reimei, Dawn, Kurihara, Kyoto.
77 Rikkokwai Zasshi, Magazine of the Rikko Society, N.K.K.
78 Rikugo Zasshi, The Cosmos, pp. 120, Unitarian, 1892.
79 Ruteru, Luther, pp. 8, Takimoto, Luth. Kurume. 1902.
80 Ryou no Hikari, The Light of Uzen and Ugo, pp. 4, N.K.K. Yamagata. 1915.
81 Sakae, Glory, Yamada. G.S.K.
82 Sambi no Tomo, The Friend of Song, pp. 12, S. Sakai. 1905.
83 Seisho no Kenkyu, Biblical Study, pp. 52, K. Uchimura.
84 Seisho no Michi, The Bible Way, pp. 8. Hasegawa. C.C. 1911.
85 Seisho no Kensan, Searching the Scriptures, Chofu, Yamaguchi Ken.
86 Seisho no Tomo, Scripture Union Monthly, pp. 50, Scripture Union. 1892.
87 Seito, Disciples, Fukushima, A.E.C.
88 Seikyo Yowa, The Orthodox Church Essentials, pp. 16, Ishikawa, R.O.C. 1901.
89 Shidosha, The Guide, R. W. Andrews, N.S.K. Maebashi.
90 Shimei, The Commission, pp. 4, A.C.C., Sendai. 1905.
91 Shimei, The Commission, S. Suganuma, N.S.K. Kobe.
92 Shinjin, The New Man, pp. 100, D. Ebina, K. 1900.
93 Shinjokai, The Woman's World, pp. 70, I. Yasui, K. 1909.
94 Shinko no Tomo, The Companion of Faith, P. A. Smith, N.S.K. Fukui. 1915.
95 Shinko no Tomo „ „ „ „ Seoul, Chosen.
96 Shinko no Tomo „ „ „ „ Shiba, Tokyo. G. Osaka.
97 Shin Seimei, The New Life, pp. 8, K. Ito. N.K.K. Tanabe, Kii. 1906.
98 Shoko, K. Kimura, Utsunomiya.
99 Shoheishi, The Little Soldier, Izumo.
100 Shokoshi, Children of Light, pp. 16. C.L.S.J. 1912.
101 Shonen Shimpo, The Children's News, pp. 4, W.C.T.U. 1911.
102 Shunko, Spring Light, N.M.K. Mikage, Settsu.
103 Sukui no Akashi, The Witness of Salvation, Luth. pp. 12, V. Savolainen, Shimo Suwa, 1907.
104 Taiwan Kirisutokyoho, Formosan Christian Record, pp. 6, H. Otani, N.K.K. Taihoku, 1904.
105 Tenshin Hyoron, Tientsin Review. N.K.K. Tientsin.
106 Tohoku Kyokwai Jiho, Report of the Northeastern Churches, N.K.K. Sendai.

107 Tokiwa, A Magazine for Women, pp. 38, Yokohama, 1898.
108 Tokyo Kyoho, The Tokyo Record, A. Matsushima. N.S.K.
109 Tsukiji no Sono, The Tsukiji Garden, S. Motoda. N.SK.
110 Warera no Shukyo, Our Religion, Shiba, Tokyo, Shukyo Kenkyukwai.
111 Yo no Hikari, The Light of the World, pp. 4, N.S.K. Hyogo, Amagasaki. 1901.
112 Yorokobi no Otozure, Good Tidings, Osaka.
113 Yuden Kirisutokyo Kyoho, Post and Telegraph Chistian News, N.K.K. Taiden, Chosen. 1913.

Bi-monthly Publications

114 Shingaku no Kenkyu, Theological Study, pp. 120. N.S.K. J. H. Kobayashi, Tokyo. 1909.

Quarterly Publications

115 Shingaku Hyoron, Theological Review, pp. 160. N.M.K. 1914.

Sunday School Lessons Published by the Kyobunkwan.

1 Primary S.S. Scholar's Companion. 3 years. 3 annual vols.
2 Junior S.S. Scholar's Companion. 3 years. 3 annual vols.
3 Senior S.S. Scholar's Companion. 3 years. 3 annual vols.
4 Kindergarten Teacher's Manual. 2 years. 8 quarterly vols.
5 Primary Teacher's Manual. 3 years. 12 quarterly vols.
6 Junior Teacher's Mauual. 3 years. 12 quarterly vols.
7 Senior Teacher's Manual. 3 years. 12 quarterly vols.
8 Kindergarten Roll. 2 years. 8 rolls.
9 Primary Picture Roll. 2 years. 8 rolls.
10 Lesson Cards to accompany No. 8. 2 years.
11 International S. S. Magazine. Quarterly, pp. 60.
12 „ „ Lesson Leaflet. Weekly, pp. 4, for Primary and Junior Grades.

Periodicals Published in Formosa

Taiwan Kau-hoe-po, Formoson Church News, (Romanized Chinese). T. Barclay, English and Canadian Presbyterian. Tainan. 1885.

PERIODICALS IN EUROPEAN LANGUAGES

1 Electric Messages, O. M. S. Monthly.
2 From Far Japan, Southern Presbyterian. Quarterly.
3 Gleanings, Baptist. Bi-montly.
4 Japan-Bref. S.J.A. Quarterly.
5 Japan Evangelist, Interdenominational. Monthly.
6 Japan Quarterly, C.M.S.
7 Messenger, Presbyterian. Six times a year.
8 Mission News. Congregational. Ten times a year.
9 Omi Mustard Seed. Omi Mission. Ten times a year.
10 South Tokyo Diocesan Magazine, S.P.G. 3 numbers a year.
11 Tokyo Christian, W. D. Cunningham. Monthly.

JAPANESE TITLES AND PUBLISHERS

1	福音新報	東京麹町區中六番町	福音新報社
2	護教	東京赤坂區青山南町五ノ四五	護教社
3	焰の舌	東京府柏木	聖書學院
4	基督教報	東京神田三崎町一ノ四	基督教報社
5	基督教世界	大阪北區中之島二ノ五七	基督教世界社
6	基督教週報	東京築地明石町五三	基督教週報社
7	少さき音づれ	東京芝白金今里町八九	三浦徹
8	正教時報	東京神田東紅梅町六	正教時報社
9	眞理	小石川區上富坂町三九	眞理社
10	ときのこゑ	東京銀座二丁目一一番地	救世軍日本々營
11	夜光	金澤市飛梅町三四	夜光社
12	喜の音	東京芝白金今里町八九	三浦徹
13	愛の友	東京芝區功運町三〇	友愛社
14	會津教壇	福縣島若松市	ノツス
15	曙	仙臺市銀冶町八	稻垣陽一郎
16	海士のあみ	若松市行人町二二	トマス教會
17	牧羊	大阪浪速	バプテスト教會
18	文明評論	東京市外西大久保一三五	文明評論社
19	傳道	京都上長者町通室町西入	日高善一
20	傳道報知	東京麹町區三番町二八	日基教會總務局
21	傳道女學校雜誌	東京小石川區指ヶ谷町	
22	傳令	東京府中野町九二〇	アンダソン
23	電使	東京府柏木	聖書學院
24	同盟月報	橫濱根岸町三四六一	日本基督教會日曜學校同盟本部
25	婦人新報	東京赤坂區新町三ノ四六	基督教婦人矯風會
26	福音月報	廣島市國泰寺村	福音月報社
27	福音時報	東京市神田錦町三ノ二四	同信社
28	福音之使	東京小石川白山御殿町一二七	福音之使社
29	博愛之友	大阪北區上福島三ノ二一〇	博愛之友社
30	平和時報	東京京橋山城町六	平和協會
31	光	門司市榮町五丁目	鶴原誠藏
32	北海の光	函館區谷地頭町三四	北光社
33	北光	札幌區大通西一丁目	海老澤亮
34	生命の水	伊勢津市	松本德三郎
35	岩手基督教	盛岡市大澤川原小路	盛光社
36	人道	東京巢鴨	家庭學校
37	上毛教界月報	高崎市宮元町	上毛教界月報社
38	女子青年界	東京神田神保町一四	日本基督教女子青年會

39	純福音	東京北豐島郡境驛	純福音社
40	開拓社	東京神田表猿樂町	日本基督教青年會同盟本部
41	廓清	東京芝區三田四國町二	廓清會本部
42	健康	東京府下澁谷二二四	松野菊太郎
43	基督教新聞	東京麹町有樂町二ノ三	基督教書類會社
44	光鹽	名古屋市片端三丁目	光鹽社
45	湖畔の聲	近江八幡町	吉田逸藏
46	子供の友	東京麹町區有樂町二ノ三	子供の友社
47	聲	東京京橋區明石町三五	教友社
48	國の光	東京京橋區紺屋町二〇	銀座會館禁酒會本部
49	活世界	東京麻布區本村町一二	活世界社
50	活泉	金澤市南町八九	約翰教會
51	草津教友	群馬縣草津湯ノ澤	宿澤薫
52	旭光	神戸山本通五丁目	旭光社
53	教會時報	京都烏丸通	教會時報社
54	教務院公報	東京芝區榮町八	聖公會教務院
55	教友	大阪西區南境川町二七	教友社
56	九州教報	福岡大名町九六	九州教報社
57	滿州教報	大連市西廣場	大連日本基督教會
58	惠の音	大阪西區川口町二一	名出保太郎
59	道の光	東京神田末廣町二五	道の光社
60	道の種	伊勢龜山	道の種社
61	南東京地方部公報	東京芝區榮町	辻非亨
62	明星	東京小石川原町七一	光晉
63	明星	東京京橋明石町八	基督教興文協會
64	南海教報	高知市本町上一丁目	高知教會
65	南海の光	伊豫今治	南光社
66	日曜學校	東京神田區美土代町三ノ三 基督教青年會館内	日本日曜學校協會本部
67	日曜世界	大阪天王寺阿部野筋三丁目	西阪保次
68	恩寵	秋田市	エヴアンス
69	大阪講壇	大阪江戸堀北通一丁目	大阪講壇社
70	なさなご	大阪北區中ノ島七ノ二一	福音讀報社
71	教の園	東京京橋區明石町三五	教友社
72	末世之福音	東京府豐多摩郡杉並村	末世之福音社
73	靈潮	東京府大塚坂下町二六	靈潮社
74	靈光	津市	コレル
75	靈の糧	東京麹町有樂町二ノ三	靈の糧雜誌社
76	黎明	京都下鴨北浦七	
77	力行會雜誌	東京小石川林町七二	力行會

78	六合雜誌	東京芝區三田四國町	統一基督弘道會
79	ろうてる	久留米市日吉町五三	ろうてる社
80	兩羽の光	山形市新築東通三〇六	兩羽の光社
81	さかえ	東京芝區榮町八	山田助次郎
82	讃美之友	東京府澁谷一六一六	讃美奬勵會
83	聖書之研究	東京府淀橋柏木九一九	聖書之研究社
84	聖書之道	東京小石川竹早町一〇	長谷川裕
85	聖書之研讀	山口縣長府町松十田	
86	聖書之友	東京赤坂仲之町二〇	聖書之友事務所
87	聖徒	福島市置賜町	前川眞次郎
88	正教要話	東京神田駿河台東紅梅町六	教要社
89	指導者	前橋市	アンドリユース
90	使命	神戸市山手通六丁目	菅沼四郎
91	使命	仙台市二十人町九九	クリスチヤン教會
92	新人	東京小石川區林町四三	新人社
93	新女界	東京小石川區林町四三	新人社
94	信仰之友	福井市	スミス
95	信仰ノ友	京城長谷川町一七	信仰ノ友社
96	信仰の友	東京芝白金猿町六八	逢阪元吉郎
97	新生命	和歌山縣田邊町字中屋敷	新生命社
98	曙光	宇都宮市小幡町	木村金之助
99	小兵士	松江市雜賀町	小兵士社
100	小光子	東京築地男石町八	基督教與文協會
101	少年新報	東京赤坂新町三ノ四六	婦人矯風會本部
102	春光	兵庫縣御影町郡家	春光社
103	救の燈	長野縣下諏訪町二三五	救の燈社
104	臺灣基督教報	臺灣北西門街外	臺北日本基督教會
105	天津評論	支那天津	天津日本基督教會
106	東北教會時報	仙台市東二番丁	教會時報社
107	常磐	橫濱山手三七	常磐社
108	東京教報	東京京橋木挽町三ノ一三	松島篤
109	築地の園	東京京橋明石町	立教學院
110	我等の宗教	東京芝三田四國町	宗教研究會
111	世の光	兵庫縣尼ヶ崎	世の光社
112	喜音	大阪市西區靱北通四丁目	日本個人傳道會本部
113	郵便基督教報	京城明治町三丁目一三五	郵便基督會
114	神學之研究	東京廣尾町七四	神學之研究社
115	神學評論	東京青山南町七丁目青山學院內	神學評論社

APPENDIX V

CHRISTIAN SCHOOLS IN JAPAN

PREPARED BY E. K. McCORD
REVISED BY C. P. GARMAN

N. B.—The order followed is—Name of city or town ;—Name of School ;—Denominational Affiliation, indicated by abbreviations corresponding to those of the Missionary Directory ;—Location of the school (within the given city or town) ;—Name of the person to whom application for information may be made (in the case of names of missionaries reference should be made to the Missionary Directory for the address which is generally quite different from the address of the school itself.) ;—Date of foundation of the school ;—Enrolment of the school. Superior figure "1" means that no report was received and last year's enrolment is given.

KINDERGARTENS

Hokkaido

Hakodate Ku, Charity Yochien (*M.E.C.*) Kaigan Cho, Miss Helen Couch	1916	39
Hakodate Ku, Iai Yochien (*M.E.C.*) 53 Moto Machi, Miss Helen Couch	1913	93
Otaru Ku, Rose Yochien (*P.C.U.S.A.*) Miss C. H. McCrory...	1897	85

Hondo

Akita Shi, Akita Yochien (*C.C.*) 16 Nakanaga Machi, Miss Rose Armbruster	1906	68
Akita Shi, Gaylord Hart Mitchell Memorial Yochien (*A.E.C*) 60 Hondo, Atago Cho, Miss E. Verbeck	1904	50[1]
Akita Shi, Narayama Yochien, (*R.C.*) Narayama, Sister Pia... (closed temporarily)	1908	
Aomori Shi, St. Mary's Yochien (*A.E.C.*) Miss F. M. Bristowe	1908	43[1]
Ashikaga Machi, Tochigi Ken, Yuai Yochien (*K.*) Mr. Teisuke Harada	1902	66[1]
Edosaki Machi, Ibaraki Ken, Edosaki Yochien (*E.A.*) Miss N. Berner	1916	38
Fukui Shi, Fukui Eikwan Yochien (*M.C.C.*) Mrs. C.P. Holmes	1910	38
Gifu Shi, Meido Yochien (*M.S.C.C.*) Miss Archer...	1915	30
Gunge Machi, (*M.E.C.S.*) Gunge Yochien, Rev. W. K. Matthews...	1913	55

Hachinohe Machi, Iwate Ken, Seikokwai Yochien (*A.E.C.*) Shimo Bancho, Miss E. M. Dixon	1910	43
Hamamatsu Machi, Shizuoka Ken, Tokiwa Yochien (*M.P.C.*) Miss A. L. Coates	1906	59
Harada, Hyogo Ken, Shojin Yochien (*M.E.C.S.*) Rev. W. K. Mathews	1904	80
Haraichi Machi, Gumma Ken, Sekishin Yochien (*K.*) 2429 Haraichi, Mrs. Sute Ota	1903	28
Hirosaki Shi, Aiko Yochien (*M.E.C.*)	1908	59
Hirosaki Shi, Alexander Memorial Yochien (*M E C.*)	1898	63
Hiroshima Shi, Hiroshima Girls' School (*M.E.C.S.*) Miss M. M. Cook,		
Fuzoku Yochien, No. 1	1891	78
Frazer Yochien, Fuzoku, No. 2	1896	48
Mattoba Yochien, Fuzoku No. 3	1910	20
Koi Cho Yochien, Fuzoku No. 4	1907	40
Grace Whitney Hoff Free Yochien, Fuzoku No. 5 ...	1912	30
Iida Machi, Nagano Ken, Iida Yochien (F. Luth.) Higashino, Miss R. Hytonen	1913	40[1]
Isohama, Ibaraki Ken (*S.F.*) Yochien, Alice Gifford	1918	25
Kamakura Machi, Kanagawa Ken, Kamakura Yochien (*M.E.C.*) (Flora Best Harris Memorial) Miss R. J. Watson.	1909	42
Kanazawa Shi, Baba Yochien (*M.C.C.*) Miss I. Govenlock ...	1904	74
Kanazawa Shi, Futaba Yochien Miss M. Humphreys (*A.E.C.*) 7 Shimo Ishibiki Cho	1912	37
Kanazawa Shi, Hokuriku Jo Gakko (*P.C.U.S.A.*) Fuzoku Yochien, No. 1, Honda Machi, Miss J. M. Johnstone ...	1885	100
Kanazawa Shi, Kawakami Yochien (*M.C.C.*) Miss I. Govenlock	1900	41[1]
Kanazawa Shi, Shirokane Cho Yochien (*M C.C.*) Miss I. Govenlock	1913	61[1]
Kawagoe Machi, Saitama Ken, Hatsukari Yochien (*A.E.C.*) Rev. S. Tai	1901	50[1]
Kobe Shi, Lambuth Memorial Yochien (*M.E.C.S.*) 23 Kita Nagasa Dori, 4 chome, Miss A. B. Williams	1912	49
Kobe Shi, Ninomiya Yochien (*P.C.S.*) Ninomiya Cho, Mrs. S. P. Fulton	1910	60
Kobe Shi, Nunobiki Yochien (*P.C.S.*) Kano Cho, Mrs. W. H. Myers	1910	30[1]
Kobe Shi, Sei Kazoku Yochien (*R.C.*) Shimoyamate Dori, 8 Chome	1963	157[1]
Kobe Shi, Shoei Yochien (Glory Kindergarten) (*A.B.C.F.M.*) Nakayamate Dori, Miss A. L. Howe	1889	64
Kobe Shi, Shoten Yochien (*N.S.K.*) 456 Shimo Gion Cho, Miss J. E. Voules	1910	50
Kobe Shi, Zenrin Yochien (*A.B.F.M.S.*) 11 Azuma Dori, 5 chome, Ono, Mrs. R. A. Thompson	1894	100
Fuzoku Yochien (Free)	1911	45
Kofu Shi, Yamanashi Eiwa Jo Gakko, Fuzoku Yochien (*M.C.C.*) 324 Hyakkoku Machi, Miss Staples	1911	65
Koriyama Machi, Nara Ken, St. John's Yochien (*A.E.C.*) Miss C. J. Tracy.	1913	24

Kumagaya Machi, Saitama Ken, Kumagaya Yochien (*A.E.C.*) Rev. R. W. Andrews ... ... — 61

Kyoto Shi, Holy Trinity Yochien (*A.E.C.*) Shimo Tachi Uriagaru, Miss G. Suthon 1915 25

Kyoto Shi, Imadegawa Yochien (*A.B.C.F.M.*) Imadegawa Dori, Tera Machi, Nishi Iru, Mrs. D. W. Learned 1897 48

Kyoto Shi, Muromachi (Margeurite Ayres) Yochien (*P.C.U.S.A.*) Mrs. R. P. Gorbold ... ... 1892 50[1]

Kyoto Shi, Nishijin Yochien (*P.C.U.S.A.*) Mrs. R. P. Gorbold... ... ... 1891 45[1]

Kyoto Shi, Soai Yochien (*A.B.C.F.M.*) Shin Sakae Machi, Nyomon Sagaru, Mrs. N. F. Gordon 1892 50

Kyoto Shi, St. John's Yochien (*A.E.C.*) Gojo, Shin Tera Machi, Miss Etta Ambler 1910 46

Kyoto Shi, St. Mary's Yochien (*A.E.C.*) Maruta Machi, Hiromichi Kado, Miss Etta Ambler 1911 38

Kyoto Fu, Maizuru Machi, Maizuru Yochien (*A.E.C.*) Shin Maizuru Shijo Kaigan, Rev. W. Murata ... ... — 60[1]

Maebashi Shi, Seishin Yochien (*A.B.C.F.M.*) Miss F. E. Griswold... ... ... 1895 51

Matsumoto Shi, Holy Cross Yochien (*M.S.C.C.*) Daimyo Cho, Miss F. Hamilton ... ... 1913 26[1]

Miharu Machi, Fukushima Ken, Miharu Yochien (*N.K.K.*) Rev. Y. Yoshida, Koriyama Machi, Fukushima Ken... ... 1915 70[1]

Mikage, Hyogo Ken, Gunge Yochien (*M.E.C.S.*) Rev. W. K. Matthews 1913 55

Mito Shi, Yochien, (*S.F.*) Alice Gifford 1917 14

Morioka Shi, Morioka Yochien (*A.B.F.M.S.*) Mrs. H. Topping 1907 60

Morioka Shi, Nio Yochien (*A.E.C.*) 33 Nio Koji, Miss E. M. Dixon ... ... 1911 25[1]

Nagano Shi, Asahi Yochien (*M.C.C.*) Miss Mary C. Scott ... 1890 86

Nagano Shi, Serita Yochien (*M.C.C.*) Miss Mary C. Scott ... 1915 19

Nagoya Shi, Kakiwa Yochien (*M.P.C.*) 10 Minami Kajiya Cho, Miss E. Dawson ... ... 1898 65[1]

Nagoya Shi, Myojo Yochien (*P.C.S.*) R. E. McAlpine 1913 74

Nagoya Shi, Shimizu Yochien (*P.C.S.*) R. E. McAlpine ... 1917 23

Nagoya Shi, Ryujo Yochien (*M.S.C.C.*) Miss M. M. Young... 1899 45[1]

Habashita Branch ... ... 1909 42[1]

Oike Cho Branch ... ... 1914 31[1]

Nagoya Shi, Seiryu Yochien, (*M.E.C.*) Chikusa, Miss L. K. Courtice 1915 57

Nanao Machi, Ishikawa Ken, Nanao Yochien (*M.C.C.*) Rev. P. G. Price ... ... 1916 41[1]

Nikko Machi, Tochigi Ken, Iren Gakuin (*A.E.C.*) Miss I. P. Mann ... ... 1913 45[1]

Okayama Shi, Seishin Koto Jo Gakko, Yochien Fuzoku (*R.C.*) 1895 60[1]

Okazaki Shi, Airin Yochien (*P.C.S.*) Miss F. D. Patton ... 1914 63

Omiya Machi, Saitama Ken, Aishi Yochien (*A.E.C.*) Miss E. F. Upton 1916 54

Osaka Shi, Chikko Fukuin Kyokwai Yochien (*E.A.*) Miss F. E. Erffmeyer 1913 62

Osaka Shi, Momoyama (*A.E.C.*) Tennoji, Saikudani Machi, MissLeila Bull 1916 35

Osaka Shi, Osaka Baptist Kyokwai Yochien (*A.B.F.M.S.*) Mrs. J. A. Foote	1916	30
Osaka Shi, Shinon Yochien (*E.A.*) Miss E. L. Erffmeyer ...	1915	80
Osaka Shi, Tamatsukiri Yochien (*R.C.*) Kinokuni Cho, Higashiku	1909	85[1]
Osaka Shi, Tennoji Yochien (*C.C.*) Minami Kawahori Cho, Mrs. W. H. Erskine	1913	79
Osaka Fu, Kaikwa, Yochien (*P.C.U.S.A.*) Tamade, Mrs. G. W. Fulton...	1914	38[1]
Osaka Fu, Kizugawa Yochika (*C.C.*) Sakuragawa, Namba, Mrs. C. E. Robinson	1914	50
Osaka Fu, Osaka Bible Woman's Training School, Yochien Fuzoku (*A.B.F.M.S.*) Imasato, Kamitsu Mura, Nishinari Gun, Miss L. Mead	1916	41[1]
Otsu Shi, Aiko Yochien (*U.B.*) Rev. J. Edgar Knipp	1918	8
Otsu Shi, Seishin Yochien (*A.E.C.* Kami Kyo Machi, Miss Etta Ambler	1912	35
Sakurai, Nara Ken, Ikusei Yochien (*A.E.C.*) Miss Etta Ambler	1915	40
Sendai Shi, Shokei Jo Gakko Kindergarten. (*A.B.F.M.S.*) Annie S. Buzzell	1918	28
Sendai Shi, Aoba Jo Gakuin Yochien (*A.E.C.*) 11 Higashi Ichiban Cho, Miss E. H. Correll	1909	34
Yochien Fuzoku, No. 1...	1912	22
Yochien Fuzoku, No. 2...	1916	37
Shimodate Machi, Ibaraki Ken, Shimodate Yonen-en (*N.S.K.*) 774 Higashi Kudari, Rev. K. Ban	1912	30[1]
Shizuoka Shi, Fuji Koto Jo Gakko, Maternal Branch (*R.C.*) Dames de St. Maur	—	66
Shizuoka Shi, Futaba Yochien (*M.C.C.*) Mrs. A. M. Pinsent	1912	90[1]
Shizuoka Shi, Shizuhata Yochien, (*M.C.C.*) Mrs. A. M. Pinsent	1912	45[1]
Shizuoka Shi, Shizuoka Eiwa Jo Gakko, Yochien Fuzoku (*M.C.C.*) Mrs. A. M. Pinsent...	1903	35[1]
Shiojiri Machi, Shiojiri Yochien (*M.E.C.S.*) W. K. Matthews.	1904	80
Takaoka Shi, Hokuriku Jo Gakko, Fuzoku Yochien, No. 3 (*P.C.U.S.A.*) Sakashita Cho, Miss J. M. Johnstone	1913	52
Tanabe Machi, Tanabe Yochien (*N.K.K.*) Rev. K. Ito ...	1907	85[1]
Togane Machi, Chiba Ken (*E.A.*) Togane Yochien	—	26
Tokyo Shi, Aika Yochien (*E.A.*) 34 Hikawashita Cho, Koishikawa, Miss N. Berner...	1913	40
Tokyo Shi, Aisei Yochien (*E.A.*) 84 Sangaya Cho, Koishikawa, Miss N. Berner	1915	28
Tokyo Shi, Asahi Yochien (*E.A.*) 28 Kogai Cho, Azabu, Miss N. Berner	1911	52
Tokyo Shi, Fukagawa Christian Yochien (*A.B.F.M.S.*) 9 Higashi Moto Machi, Miss Harriett Dithridge	1913	50
Tokyo Shi, Futaba Koto Jo Gakko, Maternal Branch (*R.C.*) Yotsuya Mitsuke	—	87
Tokyo Shi, Futsu Eiwa Koto Jo Gakko, Maternal Branch (*R.C.*) 8 Sarugaku Cho, Kanda	—	65
Tokyo Shi, Seiko Yochien No. 2 (*A.B.F.M.S.*) 27 Esashi Cho, Koishikawa, Miss M. M. Carpenter	1914	50.

Tokyo Shi, Kameido Yochien (*E.A.*) Kameido, Miss N. Berner	1913	83
Tokyo Shi, Kamitomizaka Yochien (*G.E.M.*) 23 Kamitomizaka Cho, Koishskawa, Mrs. E. Schroeder	1911	30
Tokyo Shi, Koishikawa Baptist Yochien (*S.B.C.*) 3 Sugamo Machi, 1 Chome, E. Amano	1916	30
Tokyo Shi, Shinden Baptist Yochien (*S.B.C.*) E. Amano 3 Sugamo, 1 Chome	1916	20
Tokyo Shi, 355 Sanko Cho, Shirokane Shiba (*S.P.G.*) Sanko Cho, Church Kindergarten, Mrs. Bickersteth	1915	15
Tokyo Shi, Koishikawa Shoei Yochien (*A.B.F.M.S.*) 101 Hara Machi, Miss Harriett Dithridge	1897	45
Tokyo Shi, Koyuen (*Y.W.C.A.*) 57 Kanatomi Cho, Koishikawa, Miss Emma R. Kaufman	1914	45
Tokyo Shi, Matsugae Cho Yochien (*C.C.*) Koishikawa, Miss K. V. Johnson	1907	42[1]
Tokyo Shi, Midori Yochien (*Univ.*) 50 Takata Oimatsu Cho, Miss M. M. Hathaway	1908	90
Tokyo Shi, Misaki Ai-no-Sono Yochien (*A.B.F.M.S.*) 4 Misaki Cho, 1 Chome, Mrs. Wm. Axling	1912	115
Tokyo Shi, Nezu, Yochien (*E.A.*) 7 Suga Cho, Hongo, Miss N. Berner (Closed temporarily.)	1915	
Tokyo Shi, Seiko Yochien No. 1 (*A.B.F.M.S.*) 91 Tosaki Machi, Koishikawa, Miss M. M. Carpenter	1911	90
Tokyo Shi, Seishin Gakuin, Maternal Branch (*R.C.*) Sanko Cho, Shiba	1912	46
Tokyo Shi, Shiba Keimo Yochien (*P.C.U.S.A.*) Mrs. J. K. McCauley	1904	116
Tokyo Shi, Shimototsuka Machi Yochien (*C.C.*) Ushigome, Miss L. Oldham	1908	35[1]
Tokyo Shi, Shinai Yochien (*A.E.C.*) 39 Shimo Kurumazaka, Shitaya, Mr. Goto	1907	80[1]
Tokyo Shi, Toyo Eiwa Jo Gakko, Yochien Fuzoku (*M.C.C.*) 8 Toriizaka, Azabu, Miss M. Craig	1914	37
Nagasaka Branch Yochien, 50 Nagasaka Cho, Azabu..	1909	35[1]
Tokyo Shi, Tsukiji Keimo Yochien (*P.C.U.S.A.*) Mrs. J. K. McCauley	1913	145
Tokyo Shi, Tsukishima Yochien (*A.B.F.M.S.*) 11 Nishi Kaigan Dori, Tsukishima, Kyobashi, Miss H. Dithridge	1914	50
Tokyo Fu, Heiwa Yochien (*E.A.*) Mejiro, Ochiai Mura, Miss N. Berner	1916	17
Tokyo Fu, Joshi Sei Gakuin, Yochien Fuzoku (*C.C.*) 354 Nakazato, Takinogawa	1912	38
Tokyo Fu, Hachioji Yochien (*A.E.C.*) Hachioji Machi, Miss B. McKim	1912	30
Tokyo Fu, Kanegafuchi Yochien (*E.A.*) Mukojima Sumida Mura, Miss N. Berner	1913	74
Tokyo Fu, Koin Yochien (*A.C.C.*) 603 Naka Shibuya, Rev. C.P. Garman	1916	50
Tokyo Fu, Oji Yochi Kwai (*A.C.C.*) C.P. Garman	1917	25
Tokyo Fu, Okubo Yochien (*A.E.C.*) Okubo, Miss B. McKim.	1913	55

Tokyo Fu, Senju Hoiku-en (*N.S.K.*) Minami Senju, Mr. Shintaro Yamaguchi	1916	50[1]
Tokyo Fu, Shibuya Yochien (*U.B.*) Shimo Shibuya, Mrs. W. H. Hayes...	1912	43
Tottori Shi, Aishin Yochien (*A.B.C.F.M.*) Miss E. L. Coe ...	1906	60
Toyama Shi, Aoba Yochien (*M.C.C.* Miss M. M. Parker ...	1911	74
Toyama Shi, Hokuriku Jo Gakko, Fuzoku Yochien, No. 2, (*P.C.U.S.A.*) 53 Sano Cho, Miss J. M. Johnstone	1911	35
Tsu Shi, Miller Yochien (*P.C.U.S.A.*) Tamaki Cho, Mrs. D. A. Murray	1910	60
Bezai Machi Branch	1916	57
Tsu Shi, St. James Yochien (*A.E.C.*) Marunouchi, Rev. Issac Dooman	1911	42
Ueda Machi, Nagano Ken, Baikwa Yochien (*M.C.C.*) Miss K. I. Drake	1900	57
Ueda Machi, Nagano Ken, Tokida Yochien (*M.C.C.*) Miss K. I. Drake	1907	46
Ueno Machi, Mie Ken, Seiko Yochien (*A.E.C.*) Naka Machi, Rev. I. H. Correll, D.D.	1914	62
Urawa Machi, Saitama Ken, Urawa Yochien (*A.E.C.*) Miss N. McKim	1908	36
Utsunomiya Shi, Iren Gakuin (*A.E.C.*) Miss J. P. Mann ...	1913	25[1]
Utsunomiya Shi, Utsunomiya Christian Yochien (*Ind. but affiliated with A.C.C.*) Mrs. S. V. Fry	1913	44
Wakamatsu Shi, Sei Ai Yochien *N.S.K.*) St. Thomas Miss., Rev. J. C. McKim, M.A., B.D., priest in charge ...	1907	50
Yamada, Ise, Tokiwa Yochien (*P.C.U.S.A.*) Miss Jessie Riker.	1914	40
Yamagata Shi, Chitose Yochien (*R.C.U.S.*) E. H. Guinther ...	1916	25
Yamagata Shi, Kasumi Yochien (*A.E.C.*) Miss Bessie Mead	1912	50
Yamaguchi Machi, Yamaguchi Ken, Myojo Yochien (*P.C.U.S.A.*) 12 Noda, Miss L. A. Wells	1894	53
Yokkaichi Shi, Mie Ken, Baika Jido Kaai (*A.E.C.*) I. Dooman	1919	18
Yokohama Shi, Aizawa, Creche and Yochien (*M.E.C.*) Aizawa, Negishi Machi, Miss R. J. Watson...	1905	58
Yokohama Shi, Kanagawa Yochien (*M.E.C.*) Kiribatake, Kanagawa Machi, Miss R. J. Watson	1894	102
Yokohama Shi, Maternal School (*R.C.*) 83 Yamate Cho, Dames de St. Maur.	—	70
Yokohama Shi, Child Kindergarten (*M.P.C.*) Kitagata, Miss Olive I. Hodges	1908	60
Yokohama Shi, Soshin Jo Gakko, Yochien (*A.B.F.M.S.*) Kanagawa, Miss C. A. Converse	1913	113
Yonago Machi, Tottori Ken, Ryozen Yochien (*C.M.S.*) Nishi Cho, Mrs. J. C. Mann	1905	53
Yumoto Mura, Fukushima Ken, Yumoto Yochien (*A.E.C.*) Rev. J. C. McKim...	1907	40
Zeze Machi, Shiga Ken, Seiai Yochien (*U.B.*) Mrs. J. E. Knipp	1916	25

Kyushu

Beppu Machi, Oita Ken, Shinai Yochien (*M.E.C.S.*) Miss Holland	1915	30

Fukuoka Shi, Shinonome Yochien (*Ind. but affiliated with N.S.K.*) Yokano Cho, Mrs. F. W. Rowlands	1913	30[1]
Hakata, Fukuoka Ken, Maizuru Yochien (*S.B.C.*) 257 Arata Machi, 5 chome, Mr. C. K. Dozier	1913	47[1]
Hakata, Fukuoka Ken, Nampaku Yochien (*Evan. Luth.*) 8 Daijojimae Machi, Miss M. B. Akard	1913	56
Kagoshima Shi, 143 Kajiya Cho, Kei Ai Yochien, (*M.E.C.*) Miss Alice Finlay	1917	60
Kobayashi Mura, Miyazaki Ken, Kobayashi Yochien (*K.*) Mr. C. M. Warren.	1915	30
Kurume Shi Yochien (*D. Luth.*) Mrs. J. P. Nielson	1915	46
Miyazaki Machi, Miyazaki Ken, Kyoai Yochien (*A.B.C.F.M.*) Mrs. C. M. Warren...	1909	39
Nagasaki Shi, Kwassui Jo Gakko (*M.E.C.*) Miss M. Young, Kwassui Fuzoku Yochien	1895	41
Sei-ai Fuzoku Yochien	1909	34
Tamanoye Fuzoku Yochien	1908	53
Nagasaki Shi, Seishin Jo Gakko, Maternal Branch (*R.C.*) 16 Minami Yamate	—	82[1]
Ogi Machi, Saga Ken, Ogi Yochien *Evan. Luth.*) Mrs. C. K. Lippard	1911	40
Oita, Oita Ken, Airin Yochien (*M.E.C.S.*) 83 Niage Machi, Miss E. M. Worth	1908	58
Saga Shi, Saga Yochien (*Evan. Luth.*) Hanabusa Koji, Mrs. C. K. Lippard	1902	65
Yamaga, Kyushu, Reisen Yochien (*M.E.C.*) Miss Carrie Poole	1914	58
Yatsushiro, Kyushu Seiai Yochien (*M.E.C.*) Miss Carrie Poole	1917	16

Shikoku

Matsuyama Shi Dojokan Ya Gakko, Yochika (*A.B.C.F.M.*) Mr. Shinjiro Omoto	1915	50
Matsuyama Shi, Hoiku-en (*M.E.C.S.*) 10 Ichiban Cho, Rev. R. S. Stewart	1904	47
Sakano Mura, Naka Gun, Tokushima Ken, Shiritsu Shirayuri Yochien (*R.C.*) Tenshu Kyokwai nai, Rev. Fr. Alvarez ...	1914	71
Takamatsu Shi, Mikuni Yochien (*N.K.K.*) Ichiban Cho, Mrs. M. J. Atkinson	1916	24[1]

Liuchu

Okinawa, Naha, Zenrin Aika (*A.B.C.F.M.*) Mrs. R. A. Thompson	1907	55

KINDERGARTEN TEACHER TRAINING SCHOOLS

Hondo

Hiroshima Shi, Hiroshima Jo Gakko, Kindergarten Training Dep't. (*M.E.C.S.*) Miss N. B. Gaines	1896	30

Kobe Shi, Hobo Denshujo (Glory Kindergarten Training School) (*A.B.C.F.M.*) Nakayamate-dori, Miss A. L. Howe	1889	32
Nagoya Shi, Ryujo Kindergarten Training School (*M.S.C.C.*) 5 Shirakabe Cho, Miss M. M. Young	1909	15
Sendai Shi, Aoba Jo Gaku-in, Kindergarten Training Dep't. (*A.E.C.*) 11 Higashi Ichiban Cho, Miss E. Correll ...	1913	21
Tokyo Shi, Tokyo Kindergarten Training School (*A.B.F.M.S.*) 101 Haramachi, Koishikawa, Miss A. R. Crosby ...	1911	26
Ueda Machi, Nagano Ken, Ueda Kindergarten Training School (*M.C.C.*) Miss K. L. Drake	1905	17

Kyushu

Nagasaki Shi, Kwassui Jo Gakko, Kindergarten Normal Dep't. (*M.E.C.*) 13 Higashi Yamate, Miss M. Young ...	1904	16

PRIMARY SCHOOLS

Hondo

Hiroshima Shi, Hiroshima Jo Gakko, Primary Dep't. (*M.E.C.S.*) Miss N. B. Gaines...	1890	295
Nanukahara, Katta Gun, Miyagi Ken, Nanukahara Sho Gakko (*R.C.*) Togata Onsen...	1909	201
Okayama Shi, Okayama Hakuaikai Sho Gakko (*A.B.C.F.M.*) 37 Hanabatake, Miss A. P. Adams	1896	123
Osaka Fu, Hakuaisha Sho Gakko (*A.E.C.*) Kozu Mura, Nishinari Gun, J. Kobashi	1910	70
Sendai Shi, Moto Terakoji Sho Gakko (*R.C.*) Moto Terakoji	1882	60
Sendai Shi, Sendai Christian Ikujiin, Fuzoku Shogakko (*Ind.*) 160 Kita Yoban Cho, Miss L. Imhof	1906	57
Shizuoka Shi, Fuji Koto Jo Gakko, Primary Dep't. (*R.C.*) Dames de St. Maur	—	125
Shizuoka Shi, Shizuoka Eiwa Jo Gakko, Primary Dep't. (*M.C.C.*) Nishi Kusabuka Machi, Miss M. A. Veazey ...	1909	86
Tokyo Shi, Futaba Koto Jo Gakko, Primary Dep't. (*R.C.*) Yotsuya Mitsuke, Dames de St. Maur	—	274
Tokyo Shi, Futsu Eiwa Koto Jo Gakko, Primary Dep't (*R.C.*) 8 Sarugaku Cho, Kanda, Sisters of St. Paul	—	147
Tokyo Shi, Gyosei Gakko, Primary Dep't. (*R.C.*) 32 Iida Machi, 3 Chome, Kojimachi, Mr. A. Henry	—	420[1]
Tokyo Shi, Kion Sho Gakko (*M.E.C.*) 48 Tomioka Monzen Cho, Fukagawa, Miss M. A. Spencer	1885	212
Tokyo Shi, Miimi Sho Gakko (*M.E.C.*) 24 Shintani Machi, Asakusa, Miss M. A. Spencer	1886	363
Tokyo Shi, Matsugae Cho Sho Gakko (*C.C.*) Matsugae Cho, Koishikawa, Miss K. V. Johnson	1893	222[1]
Tokyo Shi, Seishin Gaku-in, Primary Dep't. (*R.C.*) Sanko Cho, Shiba, Dames de Sacre Coeur	—	75
Tokyo Shi, Shiba Keimo Sho Gakko (*P.C.U.S.A.*) 14 Atago Cho, 2 Chome, Mrs. J. K. McCauley	1880	85
Tokyo Shi, Toyo Eiwa Jo Gakko, Primary Dep't. (*M.C.C.*) 8 Toriizaka, Azabu, Miss Margaret Craig	1902	62

Tokyo Shi, Tsukiji Keimo Sho Gakko (*P.C.U.S.A.*) 4 Shinsakae Cho, 5 Chome, Mrs. J. K. McCauley 1877 89
Yokohama Shi, Dai Ichi Seikei Sho Gakko (*M.E.C.*) Yamabuki Cho, 1 Chome, Miss R. J. Watson 1880 145
Yokohama Shi, Dai Ni Sho Gakko (*M.E.C.*) Aizawa, Negishi Machi, Miss R. J. Watson 1892 130
Yokohama Shi, Eiwa Jo Gakko, Sho Gakko Dep't. (*M.P.C.*) 124 Maita Machi, Miss Olive I. Hodges 1880 67
Yokohama Shi, Hachimanyato Poor School (*M.E.C.*) 1289 Nakamura Cho, Miss R. J. Watson 1901 50
Yokohama Shi, Sumire Sho Gakko (*R.C.*) 83 Yamate Cho, Dames de St. Maur ... ... — 161

Kyushu

Chausubara, Miyazaki Ken, Chausubara Sho Gakko (*K., Okayama Orphans*) Mr. K. Matsumoto ... ... 1912 123[1]
Nagasaki Shi, Seishin Jo Gakko, Sho Gakko Dep't. (*R.C.*) 16 Minami Yamate, Sr. St. Elie ... ... — 131

INDUSTRIAL AND ART SCHOOLS (GIRLS)

Hondo

Akita Shi, Seirei Gakuin, Shokugyo Jo Gakko (*R.C.*) Narayama, Sister Pia ... ... 1909 60[1]
Aomori Shi, Aomori Sewing School (*A.E.C.*) E. M. Bristowe. 1895 60[1]
Hirosaki Shi, Hirosaki Saiho Gakkan (*A.E.C.*) 7 Yamamichi Cho, Miss K. Kent 1902 30
Hiroshima Shi, Hiroshima Jo Gakko, Industrial Dep't. (*M.E.C.S.*) Miss N. B. Gaines ... ... — 56
Kanazawa Shi, Kawakami Industrial (*M.C.C.*) Miss A. O. McLeod 1892 22
Kanazawa Shi, St. Elizabeth's School of Needlework (*A.E.C.*) 9 Shimo Ichiban Cho ... ... 1901 13[1]
Kofu Shi, Cartmell Jojika (Sewing) (*M.C.C.*) 324 Hyakkoku Machi, Miss Staples 1915 35
Kofu Shi, Yamanashi Eiwa Jo Gakko, Sewing Dep't. (*M.C.C.*) Miss M. A. Robertson 1889 20
Kyoto Shi, Heian Koto Jo Gakko, Saiho Dep't. (*A.E.C.*) Shimo Tachiuri-dori, Karasumaru, Nishiye Iru, Rev. Kishiro Hayakawa... ... ... 1892 37
Kyoto Shi, Joshi Wayo Gigei Gakko (*R.C.*) Kawara Machi, Sanjo Agaru, Mr. Shinsaburo Igawa,
Senka.—Japanese Dress-Making,
Honka.—Japanese and Foreign Dress-Making
Bekkwa —Cooking, Music and French (Elective) } ... 1902 165[1]
Kyoto Shi, Nishijin Sewing School (*A.E.C.*) Nishijin, Miss G. Suthon 1914 16
Okayama Shi, Okayama Hakuai Sewing School (*A.B.C.F.M.*) 37 Hanabatake, Miss A. P. Adams 1902 27

Sendai Shi, Joshi Jijo Gakkwan (*M.E.C.*) 2 Higashi Samban Cho, Miss Carrie A. Heaton...	1897	50
Tokyo, Aoyama Jo Gakuin, Shugei Bu (Industrial) (*M.E.C.*) Aoyama, Miss A. B. Sprowles	1889	155
Tokyo Shi, St. Hilda's Embroidery School (*N.S.K.*) 358 Sanko Cho, Shiba, Mrs. Bickersteth	—	17

Kyushu

Fukuoka Shi, Fukuoka Jo Gakko, Jikka Dep't. (Sewing) (*M.E.C.*) Tenjin Cho, Miss E. M. Lee	1897	10
Nagasaki Shi, Kwassui Jo Gakko, Industrial Dep't. (*M.E.C.*) 13 Higashi Yamate, Miss M. Young	1881	43

Shikoku

Kochi Shi, Kochi Jo Gakkai (Carrie McMillan Industrial Home) (*P.C.S.*) 180 Taka Jo Machi, Miss A. Dowd,... ...	—	68[1]
Bible Training Dep't. (Listed Elsewhere)		

ENGLISH AND NIGHT SCHOOLS

Hondo

Fukui Shi, Fukui English School (*A.E.C.*) 19 Edo Shimo Cho, Rev. P. A. Smith	1903	30
Hiratsuka Machi, Kanagawa Ken, Hiratsuka School of English (*M.P.C.*) Rev. L. Layman	1912	18[1]
Hiroshima Shi, Frager Institute, (*M.E.C.S.*) Rev. H. P. Jones	—	121
Kanazawa Shi, Shirokane Cho English Night School (*M.C.C.*) Rev. P. G. Price	1914	17[1]
Kobe Shi, Palmore Institute (Boy's English Night School) (*M.E.C.*) W. K. Matthews ... ... (Includes School of shorthand and typewriting which admits both young men and young women)	1886	862
Kobe Shi, Y.M.C.A. English Night School, Mr. Takayuki Naito	1902	350[1]
Kyoto Shi, Y.M.C.A. English Night School, Mr. Shoji Murakami.		
English ... ... This School conducts early morning sessions during August of each year which includes English and German for students, and gymnasium work for clerks—as follows:	1904	500
English and German	1915	120
Gymnasium Work...		130
Nara Shi, Nara English Night School (*A.E.C.*) Higashi Muki, Minami Cho, Rev. J. J. Chapman		30[1]
Okayama Shi, Okayama Eigo Kenkyukwai (*M.E.C.S*) Rev. W. A. Wilson	1911	87[1]
Osaka Fu, Airin Ya Gakko (*A.E.C.*) Kamitsu Mura, Nishinari Gun, J. Kobashi	1916	90

Osaka Shi, Fukkatsu English Night School (*C.M.S.*) 8 Uehon Machi, 2 chome, Miss R. D. Howard...	1902	40
Osaka Shi, Christian Institute (*C.C.*) West Gate, Tennoji-dera, Rev. W. H. Erskine	1914	455
Osaka Shi, Y.M.C.A. School, Eigo Gakko Tosabori, 2 chome, Mr. Geo. Gleason, Typewriting School	1918	16
English School	1902	1641
Summer Classes	1908	666
School of Science	1912	918
Otsu Shi, English Night School (*A.B.*) J. Edgar Knipp ...	1918	25
Shizuoka Shi, Young Men's Night School (*M.C.C.*) Rev. A. T. Wilkinson...	1898	35
Tokyo Fu, Koin Eigo Ya Gakko (*A.C.C.*) 603 Naka Shibuya, Rev. C. P. Garman	1916	30
Tokyo Shi, Misaki Eigo Gakko (*A.B.F.M.S.*) 4 Misaki Cho, 1 chome, Kanda, Rev. Wm. Axling	1909	293
Tokyo Shi, Misaki Working Girl's Night School	1917	38
Tokyo Shi, Tsukiji (*E.A.*) B. T. Schwab...	—	115
Tokyo Shi, St. Andrew's English Club Night Class (*S.P.G.*) 11 Sakae Cho, Shiba, Rev. W. C. Gemmill	1889	25
Tokyo Shi, Y.M.C.A. English Night School, Mito Shiro Cho, 3 chome Kanda, W. R. F. Stier		350
Tottori Shi, Eng. Night School, Miss Estella S. Coe	1917	70
Tsu Shi, St. James Night School (*A.E.C.*). Marunouchi, Rev. I. H. Correl, D.D....	1911	15[1]
Yokohama Shi, Bluff English Night School, (*A.B.F.M.S.*) 75 Yamate Cho, Mr. R. H. Fisher	1911	102
Yokohama Shi, Yokohama School of English (*M.P.C.*) 83 Hinode Cho, 3 chome, Rev. L. Layman,		
Night School, Men	1898	80[1]
Day School, Boys	1912	30[1]
Yokohama Shi, Yokohama Eigo Gakko (*Y.M.C.A.*) Ko-en Mae, Tokiwa Cho, Masura Omura,		
Night English School	1900	330
Unigraph Shorthand Class	1916	—

Kyushu

Fukuoka Shi, Fukuoka Baptist Night School (*S.B.C.*) 105 Daimyo Cho, Rev. C. K. Dozier, Temporarily Closed ...	1911	
Nagasaki Shi, Jitsuyo Eigo Gakko (*Y.M.C.A.*) 9 Fukuro Machi, G. E. Trueman	1902	342

Shikoku

Matsuyama Shi, Dojokan Ya Gakko (*A.B.C.F.M.*) Kasaya Cho, Mr. Shinjiro Omoto	1901	13[1]
Matsuyama Shi, Matsuyama Night School (*A.B.C.F.M.*) Miss C. Judson,		
Preparatory	1891	41
High School and Post Graduate	1906	85
Serving	—	4
Tokushima Shi, Tokushima Eigo Ya Gakko (*P.C.S.*) Nishi Shin Machi, 1 chome, Rev. C. A. Logan, D.D....	1913	39[1]

SUNDRY UNCLASSIFIED

Hokkaido

Hakodate Ku, Hakodate Moa-in (*M.E.C.*) 31 Shiomi Cho, Seiji Shimozaki,		
Blind	—	15[1]
Deaf	—	13[1]

Hondo

Akita Shi, Seirei Gakuin, Ikujibu (Nursing Dep't.) (*R.C.*) Narayama, Sister Pia	1911	31[1]
Gifu Shi, Gifu Kummon-in (Blind) (*M.S.C.C.*) Bishop Hamilton	1892	60
Hiroshima Shi, Hiroshima Jo Gakko, Day Nursery Dep't. (*M.E.C.S.* Miss N. B. Gaines	1913	28
Ikuno Machi, Hyogo Ken, Ikuno Yogi-en (*A.B.F.M.S.*) Miss E. F. Wilcox...	1912	30
Kobe Shi Kobe Blind School (Ind.) Kumo-in, Nozaki Dori 3-chome, Imaseki Hidayo ... ... (New building erected at cost of ¥13000)	1905	45
Tokyo Shi Doai Kummo-in (*M.P.C.*) 71 Kinsuke Cho, Hongo, Rev. Mo'o Ogimi	1906	35
Tokyo Shi, Misaki Totei Kyosho (Apprentices School) (*A.B.F.M.S.*) 4 Misaki Cho, 1 Chome, Kanda, Rev. Wm. Axling	1916	110
Tokyo Fu, Takinogawa Gaku-en (Ind. but affiliated with *N.S.K.*) 126 Koshinzuka, Sugamo, R. Ishii	1891	57
Training School for teachers and nurses for feeble minded children	—	81
School for Feeble Minded Children	—	501
Yokohama Shi, Yokohama Christian Blind School (*M.E.C.*) 3414 Negishi Machi, Miss E. M. Lee	1893	161

Kynshu

Chausubara, Miyazaki Ken, Chausubara Farm School (Okayama Orphans) (*K.*) Mr. K. Matsumoto ... ... (After graduating from the Orphanage Koto Sho Gakko the children have two years of actual farm work before entering this school.)	1915	321
Miyazaki Machi, Miyazaki Ken, Hyuga Kummo-in (Blind) (K.) Shinbata Cho, Mr. Kenji Sekimoto	1910	101

GIRLS' SCHOOLS

Hokkaido

Hakodate Ku, Iai Jo Gakko (*M.E.C.*) Yunokawa-dori, Miss Dora A. Wagner	1882	200
Hakodate Ku, Koto Jo Gakko (*R.C.*)	—	841
Sapporo Ku, Hokusei Jo Gakko (*P.C.U.S.A.*) Kita Shijo, Nishi, 1 Chome, Miss A. Monk	1887	163

Houdo

Himeji Shi, Hinomoto Jo Gakko (*A.B.F.M.S.*) 50 Shimotera Machi, Miss E. F. Wilcox 1892 100
Hirosaki Shi, Hirosaki Jo Gakko (*M.E.C.*) Sakamoto Cho, Miss M. H. Russell 1886 107
Hiroshima Shi, Hiroshima Jo Gakko (*M.E.C.S.*) Kami Nagare Kawa Cho, Miss N. B. Gaines-High School... ... 1887 263
(Five other departments lis ed elsewhere)
Kanazawa Shi, Hokuriku Jo Gakko (*P.C.U.S.A.*) 10 Kaki-noki-Batake, Miss Jane M. Johnstone 1885 100
Kobe Shi, Kobe Jo Gaku-in (*A.B.C.F.M.*) 60 Yamamoto-dori, 4 Chome, Miss C. B. DeForest
College 1891 44
Academy 1875 325
Music (Includes Music Normal) 1905 18
Kobe Shi, Shoin Koto Jo Gakko (*N.S.K.*) 15 Nakayamate-dori, 6 Chome, Miss A. Smith ... ... 1892 108[1]
Kofu Shi, Yamanashi Eiwa Jo Gakko (*M.C.C.*) Miss M. A. Robertson 1889 142
(Sewing Dep't. listed elsewhere.)
Kyoto Shi, Doshisha Koto Jo Gakko (*K.* Rev. Tasuku Harada, D.D., L.L.D., College 1912 43
Academy... ... ... 1877 280
Domestic Science 1905 33
Kyoto Shi, Heian Koto Jo Gakko (*A.E.C.*) Shimo Tachiuri-dori, Karasumaru, Nishiye Iru, Rev. Kishiro Hayakawa... 1892 109
(Sewing Dep't. listed elsewhere) Higher Dept. — 16
Kyoto Shi, Seikyu Jo Gakko (*R.O.C.*) Kami Kyoku, Yanagi no Bamba, Nijo Agaru 1903 27
Maebashi Shi, Kyoai Jo Gakko (*K.*) 131 Iwagami Machi, Mr. Shimbei Aoyagi ... ... 1888 105[1]
Morioka Shi, Tohoku Koto Jo Gakko (*R.C.*) Hikage Mon Soto Koji, Mr. Naotada Tanikawa, (Includes 2 years needle work) ... ... — 280[1]
Nagoya Shi, Kinjo Girls' School (*P.C.S.* Shirakabe Cho, 4 Chome, Rev. R. E. McAlpine 1889 132
Nagoya Shi, Seiryu Jo Gakko (*M.E.C.*) Chikusa, Miss A. P. Atkinson... ... ... 1888 61
Okayama Shi, Seishin Koto Jo Gakko (*R.C.*) Rev. Sister Marie Lea, (Includes Primary Dep't.)... ... ... 1886 100[1]
Osaka Shi, Baikwa Koto Jo Gakko (*K.*) Kitano, John Kikujiro Iba 1912 413
Jo Gakko Dep't. 1878 525
(New building erected within the Year)
Osaka Shi, Bishop Poole Girls' School (*C.M.S.*) Tsuruhachi cho, Miss K. Tristram 1889 330
Osaka Shi, Tennoji, Christian Institute, Rev. W. H. Erskine. Joshi Eigo Gakko 1918 16
saka Shi, Shinai Koto Jo Gakko (*R.C.*) Kawaguchi Cho, OSr. Bernadine... ... ... — 230[1]

Osaka Shi, Wilmina Girls' School (*P.C.U.S.A.*) Niemon Cho, Tamatsukuri, Mrs. R. P. Gorbold

Academy	1884	250
Domestic Art...	1909	23

Sendai Shi, Miyagi Jo Gakko (*R.C.U.S.*) Higashi Sanban Cho, Rev. A. K. Faust. Ph.D.

Academy	1885	167
Higher Dep't. { English ... ... / Music ... ... / Domestic Science „ ... ... }	1916	32
Kenkyukwa (Post Graduate)	1915	8

(Biblewoman's Dep't. listed elsewhere)

Sendai Shi, Sendai Koto Jo Gakko (*R.C.*) Kakkyoen-dori,

Siter Ste. Aimee Deboissy	1893	238[1]

Sendai Shi, Shokei Jo Gakko (*A.B.F.M.S.*) Miss A. S. Buzzell,

Honka	1892	96
Kaseika	1915	25
Kenkyuka	1915	3

Shimonoseki Shi, Baiko Jo Gakuin (*P.U.U.S.A., R.C.A.*) 1850 Maruyama Machi, Miss G. S. Bigelow

Academy...	1914	172
Special Dep't.	—	20

Shizuoka Shi, Fuji Koto Jo Gakko (*R.C.*) Dames de St. Maur — 200[1]

(Primary Dep't. listed elsewhere)

Shizuoka Shi, Shizuoka Eiwa Jo Gakko (*M.C.C.*) Nishi Kusabuka Machi, Miss M. A. Veazey... ... ... 1887 85

(Primary Dep't. listed elsewhere)

Tokyo Shi, Aoyama Jo Gakuin (*M.E.C.*) Aoyama, Miss A. B. Sprowles,

Semmonka (Special)	1902	35
Koto Jo Gaku-bu	1874	276
Shugei-bu (listed elsewhere)...	1889	—

Tokyo Shi, Furendo Jo Gakko (*S.F.*) 130 Koun Cho, Mita, Shiba, Miss A. L. Graves,

Semmonka	1904	3
Koto Jo Gakko	1887	128

Tokyo Shi, Futaba Koto Jo Gakko (*R.C.*) Yotsuya Mitsuke, Dames de St. Maur ... ... — 398

(Primary Dep't. listed elsewhere)

Tokyo Shi, Futabakai, Cours pour demoiselles (*R.C.*) Yotsuya Mitsuke ... ... — 303

Tokyo Shi, Futsu Eiwa Koto Jo Gakko (*R.C.*) 8 Sarugaku Cho, Kanda, Sisters of St. Paul ... ... — 238

Cours pour demoiselles... ... ... — 96

(Primary Dep't. listed elsewhere)

Tokyo Shi, Joshi Ei Gaku-Juku (*Undenom.*) 16 Goban Cho, Kojimachi, Miss Ume Tsuda,

Preparatory	1900	54[1]
Higher English	—	94[1]
Special practical)...	—	27[1]

(Graduates of the full course get Gov't license to teach Eng. in Middle Schools and Girls' High Schools;

all in Prep. and Higher courses are graduates of high schools.)

Tokyo Shi, Joshi Gakuin (*P.C.U.S.A.*) 33 Kami Niban Cho, Kojimachi, Miss L. Halsey,

College	1890	22
High School	—	178

Tokyo Fu, Joshi Sei-Gakuin (*C.C.*) 354 Nakazato, Takinogawa, Miss B. Clawson,

Jo Gakko	1908	75
Kaseika	1913	38
Music	1914	—
(Bible Training School listed elsewhere,	1905	—

Tokyo Shi, Koran Jo Gakko (*S.P.G.S.H.M.*) 360 Sanko Cho, Shirokane, Shiba, Mrs. Bickersteth — 1888 193

Tokyo Shi, Misaki Joshi Ei Gakusha (*A.B.F.M.S.*) 4 Misaki Cho, 1 chome, Kanda, Mrs. Wm. Axling — 1912 118

Tokyo Shi, Rikkyo Koto Jo Gakko (St. Margarets') (*A.E.C.*) 26 Akashi Cho, Kyobashi, Miss C. T. Heywood — 1877 278

Tokyo Shi, 14 Kita Jimbo cho, Kanda (*Y.W.C.A.*) English School, Miss Emma R. Kaufman — 1915 50

Tokyo Shi, Seishin Gakuin (*R.C.*) Sanko Cho, Shiba, Dames de Sacre Coeur,

High School	—	84
Cours pur demoiselles	—	42
Go Gakko	—	80[1]
(Primary Dep't. listed elsewhere)		

Tokyo Shi, Shuntai Eiwa Jo Gakko (*A.B.F.M.S.*) 10 Fukuromachi, Surugadai, Kanda, Miss M. Carpenter — 1875 48

Tokyo Shi, Toyo Eiwa Jo Gakko (*M.C.C.*) 8 Toriizaka, Azabu, Miss M. Craig.

Collegiate	1889	18
Academic	1884	133
Special	1902	3
(Primary listed elsewhere)		

Utsunomiya Shi, Utsunomiya Christian Jo Gakko (*Ind. but affiliated with A.C.C.*, Mrs. S. V. Fry, (Includes Bible Course) — 1907 38

Yokohama Shi, Airin Jo Gakko (*M.E.C.*) 221 Bluff, Miss R. J. Watson — 1894 170
(Includes 3 Years Domestic Science)

Yokohama Shi, Ferris Seminary (*R.C.A.*) 178 Bluff, Miss J. M. Kuyper, — 1870

Kotoka	1908	66
Honka	1899	191
Yobika	1913	39
Bekkwa	1903	23

Yokohama Shi, Koran Jo Gakko (*R.C.*) 83 Yamate Cho, Dames de St. Maur — — 188

Yokohama Shi, Kyoritsu Jo Gakko (*W.U.M.*) 212 Bluff, Miss C. D. Loomis,

Koto (1 year)	1912	191
Honka (5 years)	1871	
Yoka (1 year)	1871	

Yokohama Shi, Soshin Jo Gakko (Mary Colby School) (*A.B.F.M.S.*) 3131 Kanagawa Machi, Miss C. A. Converse,
Higher Department 1910 15
Koto Jo Gakko 1886 129
Yokohama Shi, Yokohama Eiwa Jo Gakko (*M.P.C.*) 124 Maita Machi, Miss Olive I. Hodges 1880 142
(Sho Gakko Dep't. listed elsewhere)

Kyushu

Fukuoka Shi, Fukuoka Jo Gakko (*M.E.C.*) Tenjin Cho, Miss E. M. Lee 1885 95
(Jikka [Sewing] listed Elsewhere) 1897 —
Nagasaki Shi, Kwassui Jo Gakko (*M.E.C.*) 13 Higashi Yamate, Miss M. Young,
College (5 yrs. above Koto Jo Gakko)... ... ... 1889 19
Koto Jo Gakko 1912 224
Music Dep't. (includes normal) 1888 14
" " Special Students ... ... — 76
(Three other Dep'ts. listed elsewhere)
Nagasaki Shi, Seishin Jo Gakko (*R.C.*) 16 Minami Yamate, Sr. St. Elie ... ... — 74[1]
(Sho Gakko Dep't listed elsewhere)

Shikoku

Matsuyama Shi, Matsuyama Girls' School (*A.B.C.F.M.*) Niban Cho. Miss C. Judson 1886 135

BOYS' SCHOOLS

Hondo

Kobe Shi, Kwansei Gakuin (*M.E.C.S.. M.C.C., N.M.K.*)
College 1910 569
Academy... ... ... 1899 800
(Theological listed elsewhere)
Kyoto Shi, Doshisha (*K.*) Rev. Tasuku Harada, D.D., LL.D.
Economics and Literature 1912 702
Academy... ... ... 1875 731
(Theological and Girls' School Dep'ts. listed elsewhere)
Nagoya Shi, Nagoya Gakuin, Chu Gakko (*M.P.C.*) Rev. E. I. Obee 1906 471
Osaka Shi, Kawaguchi Shogyo Gakko (*A.E.C.*) 31 Kawaguchi, Rev. Y. Naide 1907 120
Osaka Shi, Meisei Shogyo Gakko (*R.C.*) 16 Esashi Machi, Sanadayama, Higashi Ku, (*Educ. Soc. of Mary*) Mr. J. Wolff 1899 800
Osaka Fu, Momoyama Chu Gakko (*C.M.S.*) Tanabe Cho, Higashinari Gun, Rev. G. M. Rawlings, M. A.... ... ... 1890 710
Sendai Shi, Tohoku Gakuin (*R.C.U.S.*) Higashi Niban Cho, Rev. D. B. Schneder, D.D.
Middle School 1895 511
Literary Dep't. 1892 86
(Theological Dep't. listed elsewhere)
Shizuoka Shi, Choyo Gakko (*Univ.*) Rev. N. L. Lobdell ... 1902 75

Tokyo, Aoyama Gakuin (*M.E.C., E.A., N.M.K.*) Aoyama, Rev. M. Takagi, D.D.	1883	—
College—M. Ishizaka, Ph.D.	—	254
Academy...	—	654
(Theological School listed elsewhere)		
Tokyo Shi, Gyosei Gakko (*R.C.*) 32 Iida Machi, 3 Chome, Kojimachi, Mr. A. Henry		
Middle School	1888	540[1]
(Primary Dep't. listed elsewhere)		
Tokyo Shi, Jochi Daigaku (*R.C.* Koi Cho, Kojimachi, Herman Hoffman	1913	80[1]
Tokyo Shi, Meiji Gakuin (*P.C.U.S.A., R.C.A., N.K.K.*) Shirokane, Shiba, Rev. K. Ibuka, D.D.		
Koto-Gaku-bu, Rev. A.K. Reischauer D.D., ...	1880	48
Chu-Gaku-bu	1875	542
(Theological Dep't. listed elsewhere)	1877	—
Tokyo Shi, Rikkyo Gakuin (St. Paul's) (*A.E.C.*) 58–60 Tsukiji, Rev. C. F. Reifsnider	1874	—
College	1907	210
Middle School	1893	660
Tokyo Fu, Sei Gakuin (*C.C.*) Takinogawa, Rev. R. D. McCoy		
Middle School	1906	138
(Bible School listed elsewhere)		
Yokohama Shi, St. Joseph's College (*R.C.* 85 Yamate Cho, Mr. J. B. Gaschy		
English, French and German branches	1901	210

Kyushu

Fukuoka Shi, Shi Ritsu Chu Gaku Seinan Gakuin (*S.B.C.*) 105 Daimyo Machi, Rev. C. K. Dozier,		
Middle School	1916	172
(This school was organized in 1916 with first year class only, and will add one class each year until the full course is in operation)		
Kumamoto Shi, Kyushu Gakuin, Middle School (*Luth.*) Rev. A. J. Stirewalt	1911	553
(Theological Dep't listed elsewhere)		
Nagasaki Shi, Chinzei Gakuin (*M.E.C.* 6 Higashi Yamate, Rev. R. S. Spencer	1881	484
Nagasaki Shi, Kaisei Chugakko *R.C.*) 1 Higashi Yamate, M. C. Coutret...	—	291[1]
Nagasaki Shi, Tozan Gakuin (Steele Academy) (*R.C.A.*) 9 Higashi Yamate, Mr. A. Walvoord	1887	427
(New building erected at cost of ¥13000)		

BIBLE WOMAN'S TRAINING SCHOOLS

Hondo

Ashiya, Hyogo Ken, Seishi Jo Gakuin (*C.M.S.*) Miss A. M. Cox	1905	17
Kobe Shi, Kobe Women's Evangelistic School (*A.B.C.F.M.*) 59 Naka Yamate-dori, 6 chome, Miss G. Cozad...	1880	21[1]

Kobe Shi, Lambuth Memorial Bible Woman's Training School (*M.E.C.S.*) 35 Nakayamate-dori, 4 chome, Miss A. B. Williams	1900	8
Osaka Fu, Baptist Joshi Shingakko (*A.B.F.M.S.*) Imazato, Kamitsu Mura, Nishinari Gun, Miss L. Mead	1909	18
Sendai Shi, Aoba Gakuin (*A.E.C.*) 11 Higashi Ichiban Cho, Deaconess A. L. Ranson, Dep't. for training Mission Women	1900	13
Sendai Shi, Miyagi Jo Gakko, Bible Training Dep't. (*R.C.U.S.*) Higashi Sanban Cho, Rev. A. K. Faust. Ph.D.	1900	11
Tokyo Shi, Dendo Jo Gakko (*E.A.*) 84 Sasugaya Cho, Koishikawa, Miss S. Bauernfeind...	1904	50
Tokyo Fu, Joshi Sei Gakuin, Bible Training Dep't. (*C.C.*) 354 Nakazato, Takinogawa, Miss B. Clawson	1905	7
Tokyo Shi, Joshi Shin Gakko (*R.O.U.*) 13 Kito Koga Cho, Surugadai	1872	81
Tokyo Shi, Kyusei Gun Shikan Gakko, Woman's Dep't. (*S.A.*) Ushigome, Brig. Sven Wiberg	1906	18
Tokyo Shi, Tokyo Shingakusha, Woman's Dep't. (*N.K.K.*) 27 Ida Machi Kojimachi, Rev. Kyoo Honma	1904	6
Yokohama Shi, Kyoritsu Joshi Shin Gakko (*W.U.M.*) 112 Bluff, Miss S. A. Pratt	1900	38
Yokohama Shi, Seikei Seisho Joshi Dendo Gakko (*M.E.C.*) 221 Bluff, Miss R. J. Watson	1884	22[1]

Kyushu

Nagasaki Shi, Kwassui Jo Gakko, Biblical Dept, (*M.E.C.*) 13 Higashi Yamate, Miss M. Young...	1886	7

Shikoku

Kochi Shi, Kochi Jo Gakko, Bible School Dep't. (*P.C.S.*) 180 Takajo Machi, Miss A. Dowd	—	4[1]

THEOLOGICAL AND BIBLE SCHOOLS (MEN)

Kondo

Kobe Shi, Bible School (*J.E.B.*) 8 of 89 Fukuhara, Minato Gawa, Rev. S. Takeda	1912	7
Kobe Shi, Kobe Theological School (*P.C.S.*) 2116 Kumochi, Fukiai Machi, Rev. S. P. Fulton, D.D.	1907	18
Kobe Shi, Kwansei Gakuin (*M.E.C.S., M.C.C., N.M.K.*) Rev. T. H. Haden D.D. Theological Dep't.	1889	55
Kyoto Shi, Doshisha Theological School (*K.*) Rev. Tasuku Harada D.D., LL.D.	1878	54
Osaka Shi, Doshi Shingakkan (*P.C.U.S.A.*) 22 Kawaguchi Cho, Rev. G. W. Fulton, D.D.	1903	17
Osaka Shi, Osaka Dendo Gakkan (*F.M.*) 1921 Hidein cho Tennoji. Rev. A. Youngren	1905	11
Sendai Shi, Tohoku Gakuin (*R.C.U.S.*) Higashi Niban Cho, Rev. D. B. Schneder D.D., Theological Dep't.... ...	1886	15

Tokyo, Aoyama Gakuin (*M.E.C., E.A., N.M.K.*) Rev. A. D. Berry, D.D., Theological School...	1883	28
Tokyo Shi, Japan Baptist Theological Seminary (*A.B F.M.S., S.B.C.*) 29 Sanai Cho Ushigome, Rev. C. B. Tenny	1908	23
Tokyo Shi, Kyusei Gun Shikan Gakko (*S.A.*) 13 Honmura Cho, Ushigome, Brig. Sven Wiberg, Men's Dep't. ... ... (Women's Dep't. listed elsewhere)	1906	30
Tokyo Shi, Meiji Gakuin (*P.C.U.S.A., R.C.A., N.K.K.*) Shirokane Shiba, Rev. K. Ibuka, D.D., Theological Dep't.	1877	20
Tokyo Shi, Seikyo, Shin Gakko (*R.O.C.*) Surugadai	—	58
Tokyo Fu, Sei Gakuin (*C.C.*) Nakazato, Takinogawa, Rev. R. D. McCoy, Bible College...	1903	21
Tokyo Fu, Sei Kokwai Shin Gakuin (*Ind.*) Ikebukuro, Sugamo Mura, Rev. J. T. Imai	1911	12
Tokyo Fu, Seisho Gakuin (*O.M.S.*) Shimo Yodobashi Cho, Kashiwagi, Rev. E. A. Kilbourne (Inclndes Women) ...	1901	32
Tokyo Shi, Tokyo Shingakusha (*N.K.K.*) 27 Iida Machi, 3 chome, Kojimachi, Rev. Kyoo Honma,		
Regular	1904	18
Special	—	8
Preparatory	—	12
(Women's Dep't. listed elsewhere)		

Kyushu

Fukuoka Shi, The Bishop's Hostel (*C.M.S.*) (for Divinity Students) The Rt, Rev. Bishop Lea, D.D....	1913	5[1]
Kumamoto Shi, Lutheran Theological Seminary (*Luth.*) Rev. A. J. Stirewalt	1909	8
Urakami, Nagasaki Ken, Sei Maria Gakuin (Shito Gakko) (*R C.*) Yamazato-Tera no Go, Rev. Fr. A. Rusch	1910	55[1]

Shikoku

Kochi Shi, Sei Dominic Dendo Gakko (*R.C.*) Rev. Fr. Thomas	1914	8[2]

SUMMARY

	No. of Schools	Enrollment
Kindergartens	181	9,095
Kindergarten Teacher Training Schools ...	7	157
Primary Schools	25	3,648
Industrial and Art Schools...	18	884
English and Night Schools	31	8,290
Sundry Unclassified	12	540
Girls' Schools	55	9,764
Boys' Schools	20	10,856
Bible Womans' Training Schools	15	321
Theological and Bible Schools (Men) ...	20	515

APPENDIX VI

THE FEDERAL COUNCIL OF PROTESTANT EVANGELICAL MISSIONS IN KOREA

I.—CONSTITUTION AND BY-LAWS.

ART. 1. NAME:—The name of this body shall be the Federal Council of Protestant Evangelical Missions in Korea.

ART. 2. OBJECT:—The Object of this Federal Council shall be:

Sec. 1.—The prosecution of work which can better be done in union than in separation.

Sec. 2.—To express fellowship and catholic unity of the Christian Church in Korea.

Sec. 3.—To bring the constituent bodies into united service for Christ.

Sec. 4.—To secure large combined influence in all matters affecting the moral and social conditions of the people.

ART. 3. POWERS: - Sec. 1.—The Federal Council shall have advisory powers and such powers as may be delegated to it by the various Missions.

Sec. 2.—With regard to such matters as may be referred to it by the various Missions in proper form, no decision of the Council shall be binding upon, or interfere with the autonomy of the Missions as regards the standing of individual missionaries, their Mission methods, the application of Mission funds, and the instructions and regulations of the Home Boards, or Home Assemblies and Conferences under whose direction the various Missions work.

Sec. 3.—It has no authority to draw up a common creed or form of government or worship or in any way to limit the full autonomy of the Christian bodies adhering to it.

ART. 4. MEMBERSHIP:—Sec. 1. The bodies constituting the General Council, viz. Missions of the Presbyterian Church U. S. A., Presbyterian Church U. S., Methodist Episcopal Church, Methodist Episcopal Church, South, Australian Presbyterian Church, Canadian Presbyterian Church, and each Bible Society working in Korea, shall be entitled to representation on the Federal Council.

Sec. 2.—Other Protestant Evangelical bodies may be admitted into membership of the Federal Council on their request if approved by two-thirds vote of the members voting at a session of this Federal Council.

Sec. 3.—The Council shall have power, if it think fit, to elect from outside its membership its Treasurer, Business Manager, Statistician, and Editors of Papers, and those thus elected shall have the right of membership ex-officio in the Council.

Sec. 4.—All bodies belonging to the Federal Council shall be entitled to a representation not exceeding one-fifth of its total missionary body, including wives of missionaries, providing that each body shall be entitled to at least one delegate.

ART. 5.—This Federal Council shall meet annually at place and time agreed upon. The members present shall constitute a quorum.

ART. 6.—Its officers shall be chairman, vice-chairman, secretary, treasurer and statistician, who shall be elected for a term of one year excepting the secretary who shall be elected for a term of three years.

ART. 7.—The expenses of the Council shall be met by a pro rata assessment on the bodies composing the Council according to the membership of each.

ART. 8.—Sec. 1.—There shall be an Executive Committee consisting of one member from each of the various Missions entitled to at least two delegates to the Council, and the Chairman of the Council, who shall be a member ex-officio and Chairman of the Executive Committee. Those serving on the Committee shall be appointed by the various Missions except the ex-officio member, who is elected by the Council.

Sec. 2.—This Executive Committee shall have power to arrange for all meetings and to execute plans agreed upon by the Council; and also to recommend ad interim concerning any question of comity or other matters pertaining to the work of the Federal Council which shall be submitted to it by any Mission. Such recommendations shall be communicated to the Mission concerned for their consideration.

ART. 9.—Amendments;—Notice of amendment or amendments to this constitution shall be given in writing at an Annual Meeting and the Federal Council shall not consider the proposed amendment or amendments before the following Annual Meeting. A two-thirds vote of the members present at an Annual Meeting shall be necessary to amend the constitution.

RULES AND BY-LAWS.

1. The Annual Meeting shall be held on the Wednesday and Thursday preceding the first Sunday in September; and the first afternoon shall be devoted to committee meetings.

2. Each Committee shall elect its own Chairman and report to the Secretary of the Council before adjournment in order that the names may be printed in the Minutes.

3. Each Committee shall submit its report type-written in duplicate.

4. Officers and Committee-men not returned as delegates by the various bodies shall be ex-officio members of the Council without vote until their term expires or their successors are elected.

5. Vacancies ad interim on standing committees shall be filled temporarily by the Chairman of the Council.

6. The following standing Committees shall be constituted as herein provided, Executive, Rules and By-laws, Publications, Union Hymn Book,

Legal Arrangements, Audit, and Sunday School; other Committees may be formed from time to time.

A. The committee on Rules and By-laws shall be composed of six members, two of whom shall be elected each year for a term of three years. It shall perform the usual duties of such a committee.

B. The Committee on Publications shall be composed of six members two of whom shall be elected each year for a term of three years. This committee shall have charge of the publication of all the publications of the Federal Council except the union hymn book; it shall also nominate the editors of the same and also the associate editor of THE CHRISTIAN MOVEMENT; and shall be custodian of the Federal Council publication funds. The Business Manager shall be ex-officio member of the committee and shall be nominated by the committee; the editors and business manager shall submit reports to the Publications Committee before reporting to the Federal Council.

C. The Union Hymn Book Committee shall be composed of four members from the Presbyterian Council, two members from the Methodist Episcopal Mission, and one member from the Southern Methodist Mission. It shall have charge of the preparation, revision, and publication of the union hymn book, and shall be custodian of the union hymn book fund.

D. The Legal Committee shall be composed of six members, two of whom shall be elected each year for a term of three years. It shall represent the Federal Council and—upon request—the constituent bodies in legal matters and in dealings with the officials of the Government.

E. The Committee on Arrangements shall be composed of three members elected annually, and shall attend to all details of arrangements for meetings, and for entertainment of out-of-town delegates and their reception at the railway stations; it shall arrange a docket for the meetings and send the same to all delegates one month in advance.

F. The Audit Committee shall be composed of two members elected annually and its duties shall be the usual duties of such committees.

II.—ROLL OF DELEGATES.—1917

MISSION OF THE PRESBYTERIAN CHURCH IN U. S. A.

Rev. H. E. Blair.
Rev. C. A. Clark, D. D.
Rev. Cyril Ross, D. D.
Rev. F. S. Miller.
O. R. Avison, M. D.
Rev. W. N. Blair.
Miss Wambold.
Rev. Edwin Kagin.
Rev. H. A. Rhodes.
* A. G. Fletcher, M. D.
Rev. S. A. Moffett, D. D.
Rev. W. B. Hunt.
Rev. W. L. Swallen, D. D.
Rev. E. W. Koons.
* Rev. Clarence Hoffman.
Rev. J. Y. Crothers.
Rev. A. A. Pieters.
Rev. G. S. McCune, D. D.
Rev. W. T. Cook.
Rev. S. L. Roberts.
Miss M. L. Lewis.
Miss Margaret Best
Rev. J. U. S. Toms.

* Not present.

MISSION OF THE SOUTHERN PRESBYTERIAN CHURCH.

Rev. R. T. Coit.
Rev. J. C. Crane.
Miss A. L. Greer.
* Rev. Robert Knox.
Mr. M. L. Swinehart.
Miss Lavalette Dupuy.
Rev. W. D. Reynolds, D. D.
Rev. J. S. Nisbet.
Rev. P. S. Crane.
* Miss Susanne Colton.
Rev. W. M. Clark.
Rev. W. B. Harrison.

MISSION OF THE METHODIST EPISCOPAL CHURCH.

Miss Alice R. Apenzeller.
Rev. A. L. Becker.
Rev. B. W. Billings.
Rev. D. A. Bunker.
Rev. E. M. Cable, D. D.
Rev. C. S. Deming, S. T. D.
Miss E. M. Estey.
Miss L. E. Frey.
Rev. P. L. Grove.
Miss L. A. Miller.
Rev. J. Z. Moore, D. D.
Rev. W. A. Noble, Ph. D.
Mary S. Stewart, M. D.
Rev. Corwin Taylor.
Rev. F. E. C. Williams.

MISSION OF THE METHODIST EPISCOPAL CHURCH.

Miss Alice R. Appenzeller.
Rev. A. L. Becker.
Rev. B. W. Billings.
Rev. D. A. Bunker.
Rev. E. M. Cable, D. D.
Rev. P. L. Grove.
Miss L. A. Miller.
Rev. J. Z. Moore, D. D.
Rev. W. A. Noble, Ph. D.

MISSION OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Miss L. Nichols.
Rev. J. W. Hitch.
Miss E. Wagner.
Miss E. Hardie.
Rev. J. L. Gerdine.
Rev. M. B. Stokes.
Rev. R. A. Hardie, M. D.
Rev. C. T. Collyer.
* Rev. A. W. Wasson.
Miss M. D. Myers.
* Miss Agnes Graham.
E. W. Anderson, M. D.

MISSION OF THE PRESBYTERIAN CHURCH IN AUSTRALIA.

Rev. G. Engel.
Rev. F. J. L. Macrae.
* Rev. R. D. Watson.
Rev. J. T. Kelly.
Rev. F. W. Cunningham.
Miss M. S. Davies.
Miss C. J. Laing.

MISSION OF THE CANADIAN PRESBYTERIAN CHURCH.

Rev. W. R. Foote.
* Rev. A. F. Robb.
Rev. E. J. O. Fraser.
Rev. D. W. McDonald.
* Rev. S. J. Proctor.
Rev. L. L. Young.
Miss E. A. McLellan.
Miss J. B. Robb.

BRITISH AND FOREIGN BIBLE SOCIETY.
NATIONAL BIBLE SOCIETY OF SCOTLAND.

Mr. Thomas Hobbs.

AMERICAN BIBLE SOCIETY.

Rev. S. A. Beck.

EX-OFFICIO.

Rev. A. F. DeCamp. Mr. Gerald Bonwick.

III.—OFFICERS OF THE COUNCIL 1917–1918.

Chairman,	G. S. McCune.
Vice-Chairman,	E. J. O. Fraser.
Secretary,	B. W. Billings.
Treasurer,	Thomas Hobbs.
Statistician,	J. U. S. Toms.

COMMITTEES.

EXECUTIVE:—G. S. McCune, O. R. Avison, F. W. Cunningham, J. Z. Moore, R. A. Hardie, W. R. Foote, R. Knox.

ARRANGEMENTS:—J. W. Hitch, J. U. S. Toms, Hugh Miller.

RULES AND BY-LAWS:—
1918. R. E. Winn, J. L. Gerdine.
1919. J. S. Nisbet, G. Engel.
1920. W. R. Foote, F. E. C. Williams.

PUBLICATIONS:—
1918. R. Grierson, C. M. Lyall.
1919. W. D. Reynolds, J. S. Gale.
1920. R. A. Hardie, S. A. Beck.

UNION HYMN BOOK:—
A. W. Allen.
S. K. Dodson.
A. A. Pieters.
L. L. Young.
D. A. Bunker,
P. L. Grove.
M. B. Stokes.

LEGAL:—
1918. J. L. Gerdine, A. F. Robb.
1919. O. R. Avison, S. A. Moffett.
1920. B. W. Billings, W. M. Clark.

AUDIT:—S. A. Beck, Hugh Miller.

COUNCIL'S REPRESENTATIVE ON EXECUTIVE COMMITTEE S. S. ASSOCIATION:—G. Bonwick.

EDITORIAL BOARD UNION NEWSPAPER:
1918. E. M. Cable, J. L. Gerdine.
1919. R. Grierson, M. L. Swinehart.
1920. W. N. Blair, M. B. Stokes.

FRATERNAL DELEGATE TO FEDERATED MISSIONS COUNCIL IN JAPAN:—G. Engel, alternate W. R. Foote.

BUSINESS MANAGER OF PUBLICATIONS:—G. Bonwick.

EDITOR OF KOREA MISSION FIELD:—A. F. DeCamp.

EDITOR OF PRAYER CALENDAR:—G. Bonwick.

ASSOCIATE EDITOR OF THE "CHRISTIAN MOVEMENT IN THE JAPANESE EMPIRE."—G. Bonwick.

APPENDIX VII

LIST OF CHRISTIAN PERIODICALS IN KOREA

———

COMPILED BY GERALD BONWICK

Note.—When an English title is given in the periodical that title is marked in this list with quotation marks. In other cases a more or less literal translation is given.

The date of the establishment of the periodical is given at the end of each entry.

KOREAN LANGUAGE

WEEKLY.

"The Christian Messenger" Kie Dok Sin Po. The official Union paper of the Evangelical Churches of Korea, replacing denominational papers of many years' standing. K.R.B.T.S., Seoul.... 1916

SEMI-MONTHLY

The National Magazine Kyeng Hyung Chap Chi. R.C., Seoul. 1907

MONTHLY

"Association Notes" Choong Ang Chung Yun Hoipo. Y.M.C.A., Seoul. 1912
Christian Monthly. Kie Dok Kyo Walpo. Congregational, Seoul. 1915
Church Compass. Kyo Hoi Chinnam. S.D.A., Seoul. ... 1916
Gospel News. Fok Eum Sinpo. Plymouth Brethren. Suwon. 1917
"Signs of the Times" Si Cho Walpo. S.D.A. Seoul. ... 1912
"Sunday School Magazine" Choo Il Hakkyo Yun Koo. Han Suk Won. Seoul.... 1918
"War Cry" Koo Sai Sin Mun. S.A. Seoul. 1909

BI-MONTHLY

"Bible Magazine" Seung Kyung Chap Chi. K.R.B.T.S. Seoul. 1918

QUARTERLY

"Theological Review" Sin Hak Chinnam. Presbyterian. Seoul. 1918

"Theological World" Sin Hak Saikai. Methodist. Seoul. 1916

ANNUAL

Sunday School Lessons published by the K.R.B.T.S. for the Federal Council —
Senior Grade. Manual. 5 years. Annual volumes.
Junior Grade. Lesson Leaves. 5 years. Annual volumes.
Lesson Cards to accompany Junior Grade Lessons. 4 years.
Primary Grade. Lesson Leaves. New Series. 1st year. Annual Volume.

JAPANESE LANGUAGE

MONTHLY

Timely Report of the Christian Church in Chosen. Kirisutokyo Geppo. Congregational. Seoul. 1916
Young Men of the Railways of Chosen. Chosen Tetsudo Seinen. Y.M.C.A. Seoul. 1913
"Young Men of Chosen" Chosen Seinen. Y.M.C.A. Seoul. 1914

ENGLISH LANGUAGE

MONTHLY

"The Korea Mission Field" official organ of the Federal Council. K.R.B.T.S. Seoul. 1902

APPENDIX VIII

CHRISTIAN SCHOOLS IN KOREA

PREPARED BY GERALD BONWICK

N.B.—The order followed is—Name of city or town; —Name of School; —Denominational affiliation, indicated by abbreviations corresponding to those of the Missionary Directory; —Name of person to whom application for information may be made; —Date of foundation of the school; —Enrollment of the school.

KINDERGARTENS

		Date Founded	Enrollment
Chemulpo.	Kindergarten (*M.N.*) Miss Hess.		
Chinju,	Kindergarten (*A.P.*) Mrs. McLaren.	1914	48
Chinnampo.	Kindergarten (*M.N.*) Miss E. I. Haynes. ...		
Seoul.	Ching Sin Hakkyo (*P.N.*) Miss M. L. Lewis.	1915	50
Seoul.	Ewha Haktang (*M.N.*) Miss C. Brownlee. ...		90
Seoul.	Paiwha Haktang (*M.S.*) Miss B. Smith.... ...	1916	65
Songdo.	Holston Institute (*M.S.*) Miss E. Wagner. ...		
Tongyeng.	Kindergarten (*A.P.*) Miss A. M. Campbell. ...	1917	40

BOYS' COMMON SCHOOLS

Total number supervised by Six Missions 415 14,516

GIRLS' COMMON SCHOOLS

Total number supervised by Six Missions 186 8,026

BOYS' HIGHER SCHOOLS

Hamheung.	Christian Academy (*C.P.*) Rev. L. L. Young.	1906	75
Kongju.	Higher Common School (*M.N.*) Rev. F. E. C. Williams.	1911	40
Kunsan.	Boys' Academy (*P.S.*) Mr. W. A. Linton. ...	1902	84
Kwang Sung.	Higher Commom School (*M.N.*) Rev. J. Z. Moore, D. D.	1914	130
Masanpo.	Chang Sin Higher School (*A.P.*) Rev. F. J. L. Macrae.	1907	48
Masanpo.	Hap Sung Higher School (*A.P.*) Rev. F. J. L. Macrae.	1902	40

Taiku.	Boys' Academy (*P.N.*) Rev. J. E. Adams, D. D.	—	93
Myung Dong.	Christian Academy (*C.P.*) Rev. W. R. Foote. (Manchuria)		
Pyeng Yang.	Boys' Academy (*P.N.*) Mr. R. O. Reiner. ...	—	284
Seoul.	John D. Wells Training School. (*P.N.*) Rev. E. W. Koons....	—	176
Seoul.	Paichai Higher Common School (*M.N.*) Principal, Mr. Hugh Cynn.	1887	430
Songdo.	Higher Common School (formerly Anglo-Korean School) (*M.S.*) Rev. A. W. Wasson.	—	162
Songjin.	Christian Academy (*C.P.*) Rev. A. R. Ross. ...		
Soonan.	Higher Common School (*S.D.A.*) Prof. H. M. Lee....	1907	45
Syenchun.	Hugh O'Neill Jr. Academy (*P.N.*) Rev. G. S. McCune, D. D.	—	335
Wonsan.	Union Boys' Academy (*C.P., M.S.*) Rev. A. F. Robb.	1908	62
Yeng Byen.	Higher Common School (*M.N.*) Rev. V. H. Wachs.	1915	35

GIRLS' HIGHER SCHOOLS

Chunju.	Junkin Memorial (*P.S.*) Miss S. A. Colton. ...	1907	62
Fusanchin.	Higher School (*A.P.*) Miss M. S. Davies. ...	—	129
Haiju.	Lucy J. Scott Day School (*M.N.*) Mrs. Norton.	1913	85
Hamheung.	Girls' School (*C.P.*) Miss McEachern.		
Kongju.	Girl's School (*M.N.*) Mrs. Sharp.	1914	85
Kwangju,	Jennie Speer Memorial (*P.S.*) Mrs. G. W. Owen, M. D.	1908	80
Masanpo.	Higher School (*A.P.*) Miss A. Skinner.	1913	76
Pyeng Yang.	Union Woman's Academy (*P.N., M.N.*) Miss V. L. Snook.	1910	61
Seoul.	Carolina Institute (*M.S.*) Miss B. Smith.... ...	—	24
Seoul.	Ewha Haktang (*M.N.*) Miss L. E. Frey.... ...	1885	252
Seoul.	Woman's Academy (*P.N.*) Miss M. L. Lewis....	—	62
Songdo.	Holston Institute. (*M.S.*) Miss E. Wagner. ...	—	105
Taiku.	Girl's Academy (*P.N.*) Miss H. E. Pollard. ...	—	83
Wonsan.	Chin Song Higher School (*C.P.*) Mrs. A. F. Robb.	1909	16
Wonsan.	Lucy Cunninggim Institute (*M.S.*) Miss H. Buie.	—	105

BOYS' INDUSTRIAL AND SELF-HELP DEPARTMENTS

Chunju.	Industrial School (*P.S.*) Rev. F. M. Eversole.	1911	15
Kunsan.	Boys' Academy (*P.S.*) Mr. W. A. Linton. ...	1912	42
Kwangju.	Industrial School (*P.S.*) Rev. J. V. N. Talmage.	1911	60
Pyeng Yang.	Anna Davis Memorial (*P.N.*) Mr. R. McMurtrie.		
Seoul.	John D. Wells Academy. (*P.N.*) Rev. E. W. Koons.		
Seoul.	Industrial Department (*Y.M.C.A.*) Mr. G. A. Gregg.		
Songdo.	Anglo-Korean School. (*M.S.*) Rev. C. H. Deal.		

Soonan.	Industrial Department (*S.D.A.*) R. Russell, M. D.	1910	35
Syenchun.	Hugh O'Neill Jr. Academy (*P.N.*) Mr. E. L. Campbell.	—	90

GIRLS' INDUSTRIAL AND SELF-HELP DEPARTMENTS

Chunju.	Junkin Memorial (*P.S.*) Miss S. A. Colton. ...	1911	40
Kunsan.	Mary Baldwin Sch ol. (*P.S.*) Miss L. Dupuy.	1915	22
Kwangju.	Industrial School (*P.S.*) Mrs. M. L. Swinehart.	1912	60
Mokpo.	Industrial School (*P.S.*) Mrs. J. S. Nisbet. ...	1913	62
Pyeng Yang.	Union Woman s Academy (*P.N.*,*M.N.*) Miss V. L. Snook	—	60
Seoul.	Carolina Institute (*M.S.* Miss B. Smith... ...		
Seoul.	Industrial Home & School (*S.A.*) Captain M. Salling	1916	25
Seoul.	Woman's Academy (*P.N.*) Miss M. L. Lewis.		
Songdo.	Holston Institute (*M.S.*) Miss L. E. Nichols....	—	24
Syenchun.	Louise Stevens Institute (*P.N.*) Miss B. Stevens	—	94
Wonsan.	Lucy Cunninggim Institute (*M. S.*) Miss H. Buie		

NIGHT SCHOOLS

Chinju.	Night School (*A.P.*) Mrs. McLaren.	1913	75
Kuchang.	Night School (*A.P.*) Mrs. F. J. Thomas.... ...	1917	25
Seoul.	Night School (*Y.M.C.A.*) Mr. F. M. Brockman.		
Tong Yeng.	Night School (*A.P.*) Miss A. M. Campbell. ...	1914	35

UNCLASSIFIED

Pyeng Yang.	School for Blind, Deaf & Dumb. (*M.N.*) Miss M. Trissel.	1908	55
Syenchun.	Louise Stevens Institute for Women (*P.N.*) Miss B. I. Stevens....		107
Songdo.	Mary Helm School for Widows and Young Women. (*M.S.*) Miss L. E. Nichols.		42
Seoul.	Home for Christian Widows and Women of good character (*E.C.M.*) Sister Isabel, C. S. P.	1913	6
Seoul.	Home for Little Girls. (*S.A.*) Captain M. Salling.	1916	25
Suwon.	St. Peter's Orphanage (*E.C.M.*) Sister Nora, C. S. P.	1893	31
Wonsan.	School for Young Married Women (*C.P.*) Miss E. A. McCully.		

COLLEGES

Pyeng Yang.	Union Christian College (*P.N*, *P.S.*, *A.P.*) President R. O. Reiner.		97
Seoul.	Chosen Christian College (*M.N*, *M.S.*, *C.P.*, *P.N.*) President O. R. Avison, M. D.... ...	1916	90

Seoul.	Severance Union Medical College (Seven Missions) President O. R. Avison, M. D. ...		63
Seoul.	Women's College of Korea (*M.N.*) Miss L. E. Frey.	1910	51

THEOLOGICAL AND BIBLE SCHOOLS

Kangwha.	St. Michael's Training School for Clergy & Catechists (*E.C.M.*) (closed since the War)...	1912	—
Pyeng Yang.	Union Presbyterian Theological Seminary. (*P.N., P.S., A.P., C.P.*) Principal, S. A. Moffett, D. D.		200
Seoul.	Bible Institute for Men & Women. (*O.M.S.*) Rev. J. Thomas.	1910	32
Seoul.	Pierson Memorial Bible School for Men. (*P.N., M.N., M.S.*) Rev. H. J. Hill.	1915	35
Seoul.	Training Garrison for Men. (*S.A.*) Adjutant A. Hill.	1910	12
Seoul.	Union Methodist Theological Seminary (*M.N., M.S.*) Principal E. M. Cable, D. D.	1910	90
Seoul.	Women's Bible Training School (*M.N.*) Miss Albertson.	1908	60
Soonan.	Ministerial Class (*S.D.A.*) Prof. H. M. Lee. ...	1917	8

STUDENTS' HOSTELS

Chinchun.	For Boys. (*E.C.M.*) Dr. A. F. Laws.		
Kangwha.	For Boys. (*E.C.M.*) Rev. G. E. Hewlett.... ...		
Paikchun.	For Boys. (*E.C.M.*) Rev. F. Wilson.		
Seoul.	For Boys. (*E.C.M.*) Rev. C. Hunt.		
Seoul.	St. Mary's Hostel for Girl Students (*E.C.M.*) Sister Cecil, C.S.P....	1913	21

APPENDIX IX.

CHRISTIAN MEDICAL INSTITUTIONS IN KOREA

HOSPITALS & DISPENSARIES

		Date founded	Total patients
Andong.	Cornelius Baker Memorial Hospital & Dispensary (*P.N.*) R. Smith, M. D....		2,695
Chairyung.	Hospital & Dispensary (*P.N.*) H. G. Whiting M. D.	1903	22,215
Chemulpo.	St. Luke's Hospital & Dispensary (*E.C.M.*) (closed since the War)	1890	
Chinchun.	Ay-in Hospital & Dispensary (*E.C.M.*) A. F. Laws, M. D.	1910	12,840
Chinju.	Margaret Whitecross Paton Memorial Hospital & Di pensary. (*A.P.*) C. I. McLaren, M. D.	1913	8,792
Choonchun.	Hospital & Dispensary (*M.S.*) E. W. Anderson, M. D.		5,824
Chungju.	Hospital & Dispensary (*P.N.*) S. P. Tipton, M. D		3,720
Chunju.	Hospital & Dispensary (*P.S.*) M. O. Robertson, M. D.	1907	8,722
Haiju.	Louisa Holmes Norton Memorial Hospital & Dispensary *M.N.*) A. H. Norton, M. D. ...	1908	11,984
Hamheung.	Hospital & Dispensary (*C.P.*) Miss K. McMillan, M. D....		
Kangkei.	Hospital & Dispensary (*P.N.*) J. D. Bigger, M. D.		7,128
Kongju.	Dispensary (*M.N.*) closed.		
Kunsan.	Hospital & Dispensary (*P.S.*) J. B. Patterson, M. D.	1900	16,202
Kwangju.	Ellen Lavin Graham Hospital & Dispensary (*P.S*) R. M. Wilson, M. D....	1908	12,101
Mokpo.	French Memorial Hospital & Dispensary (*P.S.*) R. S. Leadingham, M. D.	1905	12,996
Pyeng Yang.	Hall Memorial Hospital & Dispensary. (*M.N.*, *P.N.*) E. D. Follwell, M.D....	1896	21,009
Pyeng Yang.	Woman's Hospital of Extended Grace, & Dispensary (*M.N.*) Miss M. M. Cutler, M. D. ...	1895	5,993
Seoul.	Chong Dong Dispensary for Women (*M.N.*) Miss Frey.	1889	300

Seoul.	Lillian E. Harris Memorial Hospital & Dispensary. (*M.N.*) Mrs. R. S. Hall M. D.	1886	11,201
Seoul.	Severance Union Hospital & Dispensary (Seven Missions) O. R. Avison, M. D.	1896	35,938
Songdo.	Ivy Hospital & Dispensary (*M.S.*) W. T. Reid, M. D.	1907	7,798
Songjin.	Hospital & Dispensary (*C.P.*) R. Grierson, M. D.	1901	4,290
Soonan.	Dispensary (*S.D.A.*) R. Russell, M. D.	1908	
Soonchun.	Alexander Memorial Hospital & Dispensary (*P.S.*) J. M. Rogers, M. D.	1913	6,506
Syenchun.	Hospital & Dispensary (*P.N.*) A. M. Sharrocks, M. D.		30,316
Taiku.	Hospital & Dispensary (*P.N.*) A. G. Fletcher, M. D.		17,841
Tongyeng.	Dispensary (*A.P.*) W. Taylor, M. D.	1914	6,681
Wonju.	Swedish Hospital & Dispensary (*M.N.*) A. G. Anderson, M. D.	1914	3,005
Wonsan.	Hospital & Dispensary (*M.S., C.P.* J. B. Ross, M. D.	1915	
Yengbyen.	Hospital & Dispensary (*M.N.*) closed		
Yong Jung.	Dispensary. (*C.P.*) S. H. Martin, M. D.	1916	12,500

LEPER HOMES

		Date founded	Inmates
Fusan.	Leper Home (*A.P.*) Rev. A. C. Wright	1902	153
Kwangju.	Leper Home (*P.S.*) R. M. Wilson, M. D. ...	1911	232
Taiku.	Leprosarium (*P.N.*) A. G. Fletcher, M. D. ...	1917	100

TRAINING SCHOOLS FOR NURSES

Haiju.	Nurses' Training School (*M.N.*) Miss Battles ...	1915	4
Seoul.	Severance Nurses' Training School (Union) Miss Esteb.		28
Seoul.	Nurses' Training School. (*M.N.*) Miss Anderson.	1903	9

JAPAN MISSIONARY DIRECTORY
June 1918

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All communications concerning the Directory should be addressed to the Editor of Directory, Kyo Bun Kwan, Ginza, Tokyo, Japan.

LIST OF MISSION BOARDS AND CHURCHES

With names of Secretaries and Statisticians on the Field

JAPAN

1.—A.B.F.M.S. —American Baptist Foreign Mission Society. C. B. Tenny.
2.—A.B.C.F.M. —American Board of Commissioners for Foreign Missions.
3.— A.B.M. —Australian Board of Missions, (Anglican).
4.— A.C.C. —Christian Church (American Christian Convention). E. C. Fry.
5.— A.G. —Assembly of God.
6.— A.E.C. —Episcopal Church U. S. A.
North Tokyo Diocese, Bishop McKim.
Kyoto Diocese, Bishop Tucker.
7.— B.S. —Bible Societies.
A.B.S. —American Bible Society, Dr. H. W. Schwartz.
—British and Foreign Bible Society. } F. Parrott.
—National Bible Society, Scotland. }
8.— C.C. —Churches of Christ (Disciples) T. A. Young. Statistician, P. A. Davey.
9.— C. of E. —Church of England, (No Mission Board).
10.— C.M.A. —Christian Missionary Alliance.
11.— C.M.S. —Church Missionary Society :—
Hokkaido Mission, D. M. Lang.
Central Japan Mission.
Kyushu Mission, J. Hind.
12.— E.A. —Evangelical Association, B. T. Schwab.
13.— F.M.C. —Free Methodist Church. Miss M. K. Hessler.
14.— G.E.P.M. —German Evangelical Protestant Missionary Society. (German and Swiss), E. Schroeder.
15.— H.F.M. —Hepzibah Faith Mission.
16.— J.E.B. —Japan Evangelistic Band, R. W. Harris.
17.— J.B.T.S. —Japan Book and Tract Society, Geo. Braithwaite.
18.— Luth. (A)—Finnish Lutheran, Gospel Association of Finland. V. Savolainen.
(B)—Joint Conference of Lutheran Missions Cooperating in Japan. L. S. G. Miller. (1) Evangelical Lutheran Church, United Synod, South (U. S. A.); (2) United Danish Evangelical Lutheran Church of America; (3) General Council (U. S. A.)
19.— M.C.C. —Methodist Church of Canada, M. M. Whiting.
20.— M.E.C. —Methodist Episcopal Church, G. F. Draper.
21.— M.E.C.S. —Methodist Episcopal Church, South, W. K. Matthews.
22.— M.P.C. —Methodist Protestant Church, E. I. Obee.
23.— M.S.C.C. —Missionary Society of Church of England, Canada, Bishop H. J. Hamilton.

24.— N.C. —Nazarene Church.
25.— O.M. —Omi Mission, E. V. Yoshida.
26.— O.M.S. —Oriental Missionary Society, E. A. Kilbourne.
27.— P.B.W. —Pentecost Bands of the Word.
28.— P.C.U.S.A. —Presbyterian Church in the United States of America. Harvey Brokaw; Statistician, H. M. Landis.
29.— P.C.S. —Presbyterian Church, U. S. A. South, S. M. Erickson.
30.— R.C. —Roman Catholic. F. Evrard.
31.— R.C.A. —Reformed Churches of America (Dutch). Albertus Pieters. Statistician, S. W. Rider.
32.— R.C.U.S.A. —Reformed Church in the U. S., (German) E. H. Guinther. Statistician, E. H. Zaugg.
33.— R.O.C. —Russian Orthodox Church, Bishop Sergie.
34.— S.A. —Salvation Army, J. W. Beaumont.
35.— S. All. —Scandinavian Alliance. Joel Anderson.
36.— S.B.C. —Southern Baptist Convention, W. H. Clarke.
37.— S.D.A. —Seventh Day Adventists, A. B. Cole.
38.— S.E. —Society of Friends. H. V. Nicholson.
39.— S.P.G. —Society for the Propagation of the Gospel. S. Tokyo Diocese, Rev. W. F. France. Osaka Diocese. Rev. F. Kettlewell.
40.— Unc. —Unconnected with any Mission Board.
41.— U.B.C —United Brethren in Christ, B. F. Shively.
42.— Unit. —Unitarian Mission, Clay MacCauley.
43.— Univ. M. —Universalist Mission, N. L. Lobdell.
44.— W.U.M.S. —Woman's Union Missionary Society.
45.— Y.M.C.A. —Young Men's Christian Association, (American International Committee), G. M. Fisher.
46.— Y.M.C.A.T. —Young Men's Christian Association Teachers.
47.— Y.W.C.A. —Young Women's Christian Association, Miss Margaret Matthew.
48.— K. —Kumiai Kyokwai.
49.— N.K.K. —Nippon Kirisuto Kyokwai; (P. C. U. S. A., P. C. S., R. C. A., R. C. U. S. A., W. U. M.) Somu Kyoku, Y. M. C. A. Omote Sarugaku Cho, Kanda, Tokyo.
50.— N.M.K. —Nippon Methodist Kyokwai (M. C. C., M. E. C., M. E. C. S.,) Bishop Hiraiwa.
51.— N.S.K. —Nippon Sei Kokwai (A. E. C., C. M. S., S. P. G., C. of E, A. B. M.)

FORMOSA

52.— C.P. —Canadian Presbyterian, W. Gauld.
53.— E.P. —English Presbyterian, Thomas Barclay.

ALPHABETICAL LIST

(A) = Absent
(W. S.) = War Service

A

Abel, Mr Fred, & W., 1913, P. B. W., Fukaya Machi, Saitama Ken.
Acock, Miss Amy A., 1905, A.B.F.M.S., 43 Uchimaru Morioka. (A)
Adair, Miss Lily, 1913, C.P., Taihoku, Formosa.
Adams, Miss Alice P., 1891, A.B.C.F.M., Kadota yashiki, Okayama.
Adams, Mr. Roy P., & W. 1916, H.F., Choshi, Shimosa.
Ague, Miss Pearl E., 1902, C.M.A., 22 Shimanaka, Hiroshima.
Ainslee, Miss K. E., 1918, Mitajiri, Yamaguchi Ken.
Ainsworth, Rev. Fred & W. 1915. M.C.C., Kanazawa.
Akard, Miss Martha B., 1914, Evang. Luth., Fukuoka.
Aldrich, Miss Martha, 1888, A.E.C., (retired) Bishamon Cho, Tonodan, Imadegawa, Kyoto.
Alexander, Miss S., 1894, P.C.U.S.A., Kawanishi mura, Kobana, Hyogo Ken.
Alexander, Miss Bessie, 1899, M.E.C., Sapporo.
Alexander, Rev. R.P., & W., 1893, M.E.C., 2 Aoyama Gakuin, Tokyo. (F.C. Tokyo 1,381).
Allchin, Rev. Geo., (& W. A.,) 1882. A. B. C. F. M , 31, Kawaguchi Cho, Osaka.
Allchin, Miss Agnes M., Y.W.C.A., 84 Rokuchome, Honmoku Dori, Yokohama.
Allen, Miss A.W., 1905, M.C.C., Methodist Mission Rooms, Toronto.
Allen, Miss Thomasine, 1915, A.B.F.M.S., Nakajima Cho, Sendai.
Alvares, Prefet Apostolique, R.C., Tokushima.
Alward, Miss Clara, 1907, W.U.M. S., 212 Bluff, Yokohama.
Ambler, Rev. J. C., & W., 1889, A.E.C. Boydton, Va., U. S. A.
Ambler, Miss Marietta, A.E.C , 1916, c/o Bishop Tucker, Kyoto.
Anchen, Rev, P., 1903, R.C., Hakodate.
Anderson, Miss Ruby, A.B.F.M S , 10 Rokuchome, Fujimicho, Kojimachi, Tokyo.
Anderson, Mr. A.N., & W., S.D.A.. Nagoya.
Anderson, Rev. Joel. & W., 1900, S. All., 920 Nakano, Tokyo Fu.
Andrews, Rev. R.W., & W., 1899, A.E.C., Maebashi.
Andrews, Rev. E.L., 1913, C. of E. (A).
Andrews, Rt. Rev. Bishop W., D.D., & W., 1878, C.M.S., 43 Yachigashira Machi, Hakodate (A).
Andrews, Miss Sarah, 1916, Unc., 17 Naka Tomizaka, Koishikawa, Tokyo.
Andrieu, Rev., 1911, R.C., 12 Sekiguchi Dai Machi, Koishikowa Tokyo.
Ankeney, Rev. Alfred, 1914, R.C.U.S.A., Yamagata F.C. Tokyo 39583).
Appenzeller, Miss Ida, 1917, M.E.C., Aoyama Jo Gakuin, Tokyo.
Arbury, Miss Katherine, 1916, P.C.U.S.A., Osaka.
Archer, Miss A.L., 1899, M.S.C.C , Gifu.
Argall, Mrs. C.B.K., J.E.B., Kobe.

Armbruster, Miss Rose T., 1903, C.C., Akita.
Armstrong, Miss M E., 1903, M.C.C., Methodist Mission Rooms, Toronto.
Armstrong, Rev. R.C., Ph. D., & W., 1903, M.C.C., Kwansei Gakuin, Kobe.
Ashbaugh, Miss A.M., 1908, M.S.C. Kwassui Jo Gakko, Nagasaki.
Asbury, Miss Jessie J., 1901, C.C, Tennoji, O aka.
Atkinson, Miss Anna P., 1882, M.E.C., Nagoya.
Atchinson, Rev. R., & W. 1905, Unc., 10 Wakinohamacho, Itchome, Kobe.
Atkinson, Miss M. J., 1899, P.C.S., Takamatsu.
Aurell, Rev. K. E., & W., 1899. A.B.S., 15-a Akash cho Tsukiji, Tokyo.
Aurientis, Rev. P, Vicar Gen., 1878, R.C., Kyoto.
Austen, Rev. W. T., & W., 1873, C. of E., 60–c Bluff, Yokohama.
Axling, Rev. William, D.D., & W., 1901, A.B.F.M.S., 10 Rokuchome Fujimi Cho, Kojimachi, Tokyo.
Ayres, Rev. J.B., D.D., 1888, P.C.U.S.A., 33 Kawaguchi Cho, Osaka. (F.C. Osaka 21, 950).

B

Babcock, Miss B.R., 1897, A.E.C. c/o 281 4th Ave., New York, U.S.A.
Bach, Rev. D.G.M., & W., Luth, 1916, 751–3 Shin Kyotaki Machi, Moji.
Baker, Miss Mary, 1913, Y.W.C.A., 84 Rokuchome, Honchodori, Yokohama.
Baldwin, Rev. J.M., & W., 1889, M.S.C.C., Nagoya.
Ballagh, Mr. J.C., 1875, P.C.U.S.A., Meiji Gakuin, Tokyo.
Ballagh, Rev. J.H., D.D., 1861, R.C.A., 48–c Bluff, Yokohama.
Band, Rev. E., 1912, E.P., Tainan, Formosa.
Bangs, Miss Louise, 1911, M.E.C., Kwassui Jo Gakko, Nagasaki (A).
Barclay, Mr. J. Gurney, & W., 1907, C.M.S., Matsue.
Barclay, Rev. T., 1874, E.P., Tainan, Formosa.
Barnett, Miss Margaret, 1888, E.P., Tainan, Formosa.
Barrows, Miss M.L., 1876, A.B.C.F.M., 59 Rokuchome, Nakayamate Dori, Kobe.
Batchelor, Ven. Archdeacon J., D.D., F.R.G.S., & W., 1879, C.M.S. 1 Kita Sanjo, Nishi Shichichome, Sapporo.
Bates, Rev. C.J.L., & W., 1902, M.C.C., (A).
Baucus, Miss Georgiana, 1890, M.E.C., 37 Bluff, Yokohama.
Bauernfeind, Miss Susan M., 1900, E.A., 84 Sasugayacho, Koishikawa, Tokyo.
Beam, Rev. Kenneth S., & W., 1917, A.B.C.F.M., 1893 Shimo Shibuya, Tokyo.
Beaumont, Brigadier John W., & W., 1909, S.A., 31 Fujimi Cho, Azabu, Tokyo.
Bennett, Miss Nellie, 1910, M E.C.S., (A). Blackstone, Va., U.S.A.
Bennett, Rev. H.J. & W., 1901, A.B.C.F.M., Higashi Cho, Tottori.
Benninghoff, Rev. H.B., D.D., & W., 1907, A.B.F.M.S., 91 Benten Cho, Ushigome, Tokyo.
Benson, Rev. H.F., & W., 1906 S.D.A., 11 Amida Cho, Aizu-Wakamatsu.
Berlioz, Rt. Rev. Bishop, 1875, R.C., Sendai.
Bernauer, Mrs. Estella A., Assembly of God, Hachioji.
Berner, Miss Natalie, 1912, E.A., 93 Sanchome, Kobinata Daimachi, Koishikawa, Tokyo.
Berry, Rev. Arthur D., D.D., 1902, M.E.C., 8 Aoyama Gakuin, Tokyo.

Bertrand, Rev. Fr., 1890, R. C., Kokura.
Biannic, Rev. Jean. 1897. R. C., Sambongi Machi, Aomori Ken.
Bickersteth, Mrs. Edw., 1893, S.P.G., 358 Sanko Cho, Shirokane, Shiba, Tokyo.
Bigelow, Miss G.S., 1886, P.C.U.S.A. Baiko Jo Gakko, Shimonoseki.
Billing, Rev. L., 1895, R.C., Numazu (A.
Binford, Mr. Gurney, & W., 1899, S.F., 26 Bizen Machi, Mito.
Binsted, Rev. N.S., & W., 1915, A.E.C., Hodono Naka Cho, Akita.
Bird, Miss F., M.C.C., Ueda, Shinshiu (A).
Birraux, Rev. J., 1890, R.C., Tsu, Ise.
Bishop, Rev. Charles, & W., 1879, M.E.C., 9 Aoyama Gakuin, Tokyo.
Bixby, Miss Alice, 1914, A.B.F.M.S., 50 Shimo Tera Machi, Himeji.
Blackmore, Miss I.S., 1899, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Blair, Rev. F.H. & W., 1916, M.E.C., Aoyama Gakuin, Tokyo.
Bleby, Rev. H.L. & W., C.M.S., Tokyo.
Bodley, Miss E., 1915, M.E.C., Hakodate.
Boehrer, Rev. J.F., R.C., Fukuoka.
Bois, Rev. J.F., 1900, R.C., Hibosashi Mura, Hirado, Nagasaki Ken.
Bois, Rev. F.L.J., R.C., Nagasaki.
Bonnet, Rev. F., 1893, R.C., Oshima, Kagoshima Ken (W.S.).
Booth Rev. E.S., 1879, R.C.A., 178 Bluff, Yokohama.
Bosanquet, Miss A.C., 1892, C.M.S., 89 Harajuku, Aoyama, Tokyo.
Bosanquet, Miss N. M., 1908, S.P.G., c/o S.P.G. House, Westminster, London.
Bouldin, Rev. G.W., & W., 1906, S.B.C., 141 Koya Machi, Kokura.
Bouige, Rev. L.H., 1894, R. C., Oshima, Kagoshima (W.S.).
Boulton, Miss E.B., 1883, C.M.S., 6 Chome Uehon Machi, Osaka (A).
Bousquet, Rev. M.J., R.C., Osaka (A).
Boutflower, Rt. Rev. C.H., D.D., (Bishop Cecil), 1909, 8 Sakae Cho, Shiba, Tokyo.
Boutflower, Miss M.M., 1909, C. of E., 8 Sakae Cho, Shiba, Tokyo.
Bowers, Miss Mary Lou, 1914, Evang. Luth., Fukuoka (A).
Bowles, Mr. Gilbert, 1901, & W., 1893, S.F., 30 Koun Machi, Mita, Shiba Tokyo (A).
Bowman, Miss N.F.J., 1907, M.S.C.C., Matsumoto (A).
Boyd, Miss H., 1912, S.P.G., 16, Rokuchome, Hirakawacho, Kojimachi, Tokyo.
Boyd, Miss L. H., 1902 A.E.C., 21 Iidamachi 6 chome Kojinachi, Tokyo.
Bradshaw, Miss A.H., 1889, A.B.C.F.M., 6 Minami Rokken Cho, Sendai.
Brady, Rev. J.H., & W., P.C.S., Susaki, Kochi Ken.
Braithwaite, Mr. Geo., & W., 1886, J.B.T.S., 5 Hikawa Cho, Akasaka, Tokyo.
Brand, Mr. Herbert G., & W., Unconnected, 22 Naka Rokuban Cho, Kojimachi, Tokyo (A).
Brand, Rev. J.C., 1896, A.B.F.M.S., 46 Wakamatsu, Machi, Ushigome Tokyo (Retired).
Brenguier, Rev. L., 1894, R. C., Hitoyoshi, Kumamoto Ken.
Breton, Rev. M. J., 1899, R. C., Kuroshima, Nagasaki Ken.
Brick, Miss Ollie A., 1911, R.C.U.S.A., Miyagi Jo Gakko, Sendai (A).
Bridgman, Mr. R.P., 1917, Y.M.C.A.T. 31 Kawaguchi cho, Osaka.
Bristowe, Miss L. M., 1899, A.E.C., Pretoria, S. Africa. (A).
Brokaw, Rev. Harvey, D.D., & W., 1896, P.C.U.S.A., Ichijo Dori, Muro Machi, Nishiye Iru, Kyoto.
Brown, Rev C.L., D.D., & W., 1898, Evang. Luth., (A).

Brown, Mr. F.H., & W., 1913, Y.M.C.A., 6 Ura Saru Gaku Cho, Kanda, Tokyo.
Brown, Miss Winnifred, 1913, C.C., 354 Nakazato, Takinogawa Mura, Tokyo Fu. (A).
Bryan, Rev. J.I., Unc., Tokyo.
Bryant, Miss E. M., C.M.S., Piratori, Hidaka.
Buchanan, Miss Elizabeth O., P.C.S., 64 Itchome, Shirakabe Cho, Nagoya.
Buchanan, Rev. W.C., & W., 1891, P.C.S., Gifu.
Buchanan, Rev. W. McS., D.D., & W., 1895, P.C.S. Ikuta Cho, Kobe.
Buchanan, Mr. D.C., 1914, Y.M.C.A.T., Kwansei Gakuin, Kobe.
Bull, Rev. Earl R. & W., 1911, M.E.C., 70 Ike no Ue Cho, Kagoshima, (A).
Bull, Miss Leila, 1888, A.E.C., 27 Kawaguchi Cho, Osaka.
Bullis, Miss Edith M., Unc., Yamamoto Dori, Kobe.
Bullock, Miss, E.A., J.E.B., Kobe.
Buncombe, Rev. W.P., (& W.A.,) 1888, C.M.S., 7 Sasugaya Cho, Koishikawa, Tokyo.
Burden, Rev. W.D., & W., 1898, 169–171 Amanuma, Suginami Mura, Toyotama Gun, Tokyo Fu.
Burnet, Miss E., J.E.B., Tokyo.
Butler, Miss A.E., 1885, E.P., Shoka, Formosa (A).
Buxton, Rev. B.F., & W., J.E.B., 112 Shichome, Yamamoto Dori, Kobe (A).
Buzzell, Miss A.S., 1892, A.B.F.M.S., 2 Nakajima Cho, Sendai.

C

Cadilhac, Rev. H. Vicar Gen'l, 1882, R.C., 13 Matsugamine, Utsunomiya.
Callahan, Rev. W.J., & W., 1893 M.E.C.S., Uwajima, Iyo.
Caloin, Rev. E., 1897, R.C., Kofu. Yamanashi Ken (W.S.,).
Camp, Miss Evalyn, 1916, A.B.F.M.S., Imasato Mura Juso, Osaka.
Campbell, Miss Edith, 1909, M.C.C., Toriizaka Eiwa Jo Gakko, Tokyo.
Carlsen, Deaconess V.D., 1909, A.E.C., 32 Kuruwa Cho, Maebashi.
Carlson, Rev. C.E., & W., S. All., Ito, Isu.
Carlyle, Miss E.A., C.M.S. c/o C.M.S. House, Salisbury Square, London.
Carpenter, Miss M.M., 1895, A.B.F.M.S. 10 Fukuro Machi, Kanda, Tokyo.
Cary, Miss Alice E., 1915, A.B.C.F.M. 6 Ura Sarugaku Cho, Kanda, Tokyo.
Cary, Rev. Otis, D.D., & W., 1878, A.B.C.F.M., Karasumaru Dori, Ichijo Sagaru, Kyoto (A).
Cary, Rev. Frank, & W., A.B.C.F.M. 1916, Sapporo.
Case, Miss D., 1916, S.P.G 15 Nakayamate Dori, 6 Chome, Kobe.
Castanier, Rev. B., 1899, R.C., Osaka.
Cesca, Rev. Father. R.C., Niigata. (W.S.).
Cesselin, Rev. C., 1907, R.C., Kesennuma Machi, Miyagi Ken (W.S.,).
Cesselin, Rev. G. 1894, R.C., 8 Kita Fukashi, Matsumoto, Shinshu (W.S.)
Cettour, Rev. J., 1885, R.C., Yamaguchi. (W.S.)
Chabagne, Rev. J., 1906, R.C., 9 Wakaba Cho, Yokohama (A).
Chambon, Rev. J. A., 1900, R.C., Hakodate.
Chandler, Miss A.B., 1899, Unc., 5 Jodori, 10 ohome, Asahigawa.
Chapdelaine, Rev. R.C., A).
Chapman, Rev. E. N., 1917. P.C.U.S.A., Meiji Gakuin, Shiba, Tokyo.
Chapman, Rev. G., & W., 1884, C M.S. (W. S.)
Chapman, Rev. J. J., & W., 1899, A.E.C., 82 Hiromichi, Okazaki Cho, Kyoto (F.C. Osaka 27734).

Chappell, Rev. J., (&.W.A.,) 1895, A.E.C., 40 Tsukiji, Tokyo.
Chappell, Rev. B., D. D., 1890, M.E.C., (A).
Chappell, Miss Constance S., 1912, M.C.C., 8 Torii Zaka, Azabu, Tokyo, (A).
Chappell, Miss Mary H., 1912, M.E.C., Aoyama Jo Gakuin, Aoyama, Tokyo. (A)
Charron, Rev. T., 1891, R. C., Himeji.
Chase, Miss Laura, 1915, M.E.C., Aoyama Jo Gakuin, Tokyo.
Chelault, Rev. J. A., & W., N.C., (A).
Cheney, Miss Alice, 1915, M.E.C., Aoyama Jo Gakuin, Tokyo.
Cherel, Rev. J. M., 1892, R.C., Sarugaku Cho, Kanda, Tokyo.
Chiles, Miss C.H., 1915, S.B.C., 257 Arato Cho, Fukuoka.
Cholmondeley, Rev. L.B., 1887, S.P.G., 25 Iwato Cho, Ushigome, Tokyo.
Chope, Miss D.M., 1917, S.P.G., 108 Zoshigaya Machi, Koishikawa Tokyo.
Clagett, Miss M. A., 1887, A.B.F.M.S., 10 Fukuro Machi, Kanda, Tokyo.
Clark, Rev. C. A., & W., 1887, A.B.C.F.M., Miyazaki.
Clarke, Mr. Chas., 1912, O.M.S., Kashiwagi, Yodobashi, Tokyo Fu.
Clark, Miss Sarah F., 1915, P.C.U.S.A., Hokuriku Jo Gakko, Kanazawa.
Clarke, Rev. W. H., & W., 1899, S.B.C., 135 Kyomachi, Kumamoto.
Clawson, Miss Bertha, 1898, C.C., Joshi Sei Gakuin, Takinogawa, Tokyo Fu-ka.
Clazie, Miss Mabel, G., C.P., Tamsui, Formosa.
Coates, Rev. H. H., D. D., & W., 1890, M.C.C., Hamamatsu.
Coates, Miss A. L., 1895, M.P.C., 10 Motoshiro Cho, Hamamatsu.
Cobb, Rev. E. S., & W., 1904, A.B.C.F.M., Karasumaru Dori, Imadegawa Agaru, Kyoto.
Cockram, Miss S. H., 1893, C.M.S., Sojima, Kurume.
Coe, Miss Estelle, 1911, A.B.C.F.M., Tottori.
Colborne, Mrs., 1897, C. of E., Hojo, Boshu.
Cole, Rex, Y.M.C.A.T., 33 Kawaguchi Cho, Osaka.
Cole, Mr. A. B., & W., S.D.A., 171 Amanuma, Suginami Mura, Tokyo Fu.
Coleman, Mr. H. E, & W., 1907, S.S. Ass'n., 11 Hinoki Cho, Akasaka, Tokyo.
Coles, Miss A. M., 1910, J. E.B, Tokyo.
Collins, Mr. H. H., 1917, Y.M.C.A T. 58 Teppo Cho, Hiroshima.
Combaz, Rt. Rev. J. C., 1889, R.C., Nagasaki.
Connell, Miss Hannah, 1905, C.P., Tamsui, Formosa.
Converse, Miss C.A., 1889, A.B.F.M.S., 3131 Aoki Cho, Kanagawa Machi, Yokohama.
Converse, Mr. G. C., 1915 Y.M.C.A., 41 Karahori Cho, Sendai. (W.S.).
Cook, Miss M.M., 1904, M.E.C.S., Hiroshima Girls' School, Hiroshima.
Cooke, Rev. A. W., Ph.D., 1899, A.E.C., (& W., U. S. A.) 12 Rue d'Agnessears Paris, France (W. S.)
Cooke, Miss M. S., 1913, M.S.C.C., Shirakabe Cho, Nagoya.
Cooper, Rev. S. E., & W., 1906, F.M.C. (A).
Copp, Mr. W., C. 1915, Y.M.C.A.T., Iwakuni, Yamaguchi Ken.
Cornier, Rev. A., 1900, R.C., Koriyama (W.S.)
Corgier, Rev. E., 1897, R.C., Wakamatsu (W.S.)
Cornwall-Legh, Miss M. H., A.E.C., Kusatsu, Joshu.
Correll, Rev. I. H., D.D., & W., 1873, A.E.C., c/o Y.M.C.A. Building, 10 Omote Sarugaku Cho, Kanda, Tokyo.
Correll, Miss Ethel, 1908, A,E.C., 11 Higashi Ichiban Cho, Sendai.
Cosand, Rev. Joseph, 1885, U.B.C., 1929 Shimo Shibuya, Tokyo Fu.
Cotrel, Rev., 1902, R.C., Nakatsu, Oita Ken.

Couch, Miss S. M., 1892, R.C.A., 10 Omura Machi, Nagasaki.
Couch, Miss Helen, 1916, M.E.C., 53 Moto Machi, Hakodate.
Courtice, Miss Lois K., 1914, M.E.C., Nagoya.
Cowl, Mr. John, & W., C.M.S., 15 Dote Sanbancho, Kojimachi, Tokyo.
Cowman, Rev. C. E, & W., 1901, O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu. (A).
Cox, Miss A. M., 1900, C.M.S., Ashiya Mura, Muko Gun, Hyogo Ken.
Cozad, Miss Gertrude, 1888, A.B.C.F.M., 59 Rokuchome, Naka Yamate Dori, Kobe.
Cragg, Rev. W. J. M., & W., 1911, M.C.C., Kwansei Gakuin, Kobe.
Craig, Mr. E. B., & W., Unc., Katase, Kanagawa Ken.
Craig, Miss M., 1903, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Crawford, Miss Inez, 1917, Y.W.C.A., 12 Sanchome, Tamachi, Ushigome, Tokyo.
Cribb, Miss E. R., J.E.B., 37 Kita Nichome, Denbo Cho, Nishinari Gun, Osaka Fu.
Cronise, Miss Florence, 1913, M.P.C., Shirakabe Cho, Nagoya.
Crosby, Miss Amy R. 1913, A.B.F.M.S., 101 Hara Machi, Koishikawa, Tokyo.
Crosby, Miss Julia N., 1871, Emeritus, W.U.M.S., 219–B Bluff, Yokohoma.
Cumming, Rev. C. K., & W., 1889, P.C.S., Toyohashi.
Cunningham, Rev. W. D., & W., Unc., 6 Naka Cho, Yotsuya, Tokyo.
Curd, Miss Lillian, 1912, P.C.S., Tera Machi, Tokushima.
Curtis, Miss Edith, 1912, A.B.C.F.M., Niigata (A).
Curtis, Rev. F. S., & W., 1887, P.C.U.S.A., Maruyama Cho, Shimonoseki.
Curtis, Rev. W. L., & W. A.B.C.F.M., Imadegawa dori, Teramachi Nishi, Kyoto.
Cuthbertson, Mr. James, & W., 1905, J.E.B., 9 Fukuro Machi, Suruga Dai, Kanda, Tokyo. (W.S.).
Cypert, Miss Lilian, 1917, Unc. 17 Naka Tomizaka Koishikawa, Tokyo.

D

Dalidert, Rev. Desiré, 1884 R.C., Shirakawa.
Daniel, Miss N. Margaret, 1898, M.E.C., Aoyama Jo Gakuin, Tokyo.
Danielson, Miss Mary, 1902, A.B.F.M.S., 11 Shichome, Kami Dori, Minami Horie, Nishi Ku, Osaka.
Daridon, Rev. H., 1886, R.C., Tottori.
Daughaday, Miss M. A., 1883, A.B.C.F.M., Kita Sanjo, Nishi 15 chome, Sapporo.
Daugherty, Miss Lena G., 1915, P.C.U.S.A., Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.
Davey, Rev. P. A., & W., 1899, C.C., 72 Myogadani Machi, Koishikawa, Tokyo.
Davidson, Miss F. E., 1914 P.C.U.S.A., c/o Pres. Bd. For. Msns., 156 5th Ave., N. Y., U. S. A.
Davis, Mrs. J. D., 1883, A.B.C.F.M., Kobe College, Kobe.
Davis, Mr. J. Merle, & W., 1905, Y.M.C.A., 22 Gochome, Fujimi Cho, Kojimachi, Tokyo.
Davis, Rev. W. A., & W., 1891, M.E.C.S., c/o Union Theological Seminary, N. Y., U. S. A.
Davison, Rev. J. C., D.D., 1873, M.E.C., 435 Furushinyashiki, Kumamoto.
Davison, Rev. C.S. & W., 1903, M.E.C.(A.)

Dawson, Miss Elizabeth, M.P.C. (A.)
Deffrenes, Rev. Jos. 1892. R. C., Fukushima.
DeForest, Miss C. B., 1903, A.B.C.F.M., Kobe College, Kobe.
de Groot, Col. J. W., & W. 1916, S. A., 23-a Akashi Cho, Tsukiji, Tokyo.
Delahave, Rev., 1906, R. C, Shizuoka.
Demangelle, Rev. A. H., 1892, R. C., 19 Sekiguchi Daimachi, Koishikawa, Tokyo. (A)
Demaree, Rev. T. W. B., & W., 1889, M.E.C.S., Oita, Oita Ken.
Demarest, Miss May B., 1912, R.C.C. (A).
Denton, Miss Mary F., 1888, A.B.C.F.M., Doshisha Jo Gakko, Kyoto.
Deruy, Rev., 1909, R.C., Matsuye. (W.S.)
Detweiler, Rev. J. E., & W., 1910, P.C.U.S.A., 51 Hoekami Cho, Fukui. (A).
Devenish-Meares, Miss F. S. I.,1915, C.M.S. 89 Harajuku, Aoyama, Tokyo. (A.)
De Wolfe, Miss H. E., 1904, M.C.C., 14 Shintari zaka, Kanazawa (A).
Dickerson, Miss Augusta, 1888, M.E.C., Iai Jo Gakko, Hakodate (A).
Dickinson, Miss Emma E., 1897, M.E.C., 37 Bluff, Yokohama. (F.C. Tokyo 15,403).
Dithridge, Miss H. L., 1910, A.B.F.M.S. 101 Hara Machi, Koishikawa, Tokyo.
Dixon, Miss E. M., 1906, A.E.C., Morioka.
Dooman, Rev. Isaac, & W., 1887, A.E.C., Yamada, Ise.
Dosker, Rev. R. J., 1916, P.C.U.S.A., 42 Tokiwa Machi, Matsuyama, Iyo.
Dossier, Rev. R., 1901, R.C. Morioka.
Dowd, Miss Annie, 1888, P.C.S., 180, Takajo Machi, Kochi.
Dowie, Mr. Kenneth W., & W., 1913, C.P., Taihoku, Formosa.
Dozier, Rev. C. K., & W., 1906, S.B.C., 257 Arato Cho, Fukuoka.
Drake, Miss Katherine I., 1909, M.C.C., Uyeda, Shinshu.
Draper, Rev. G. F., S.T.D., & W., 1880, M.E.C., 222–B Bluff, Yokohama.
Draper, Miss Marion R., 1913, M.E.C., Yokohama (A).
Draper, Miss Winifred F., 1912, M.E.C., 53 Moto Machi, Hakodate (A).
Drouart de Lezey, Rev. F. L. 1873, R.C., Gotemba, Shizuoka Ken.
Drouet, Rev., 1910, R.C. Nagasaki.
Duke, Rev., M. O. M., & W., C.M.S. Nishi Kamiichi Machi, Oita.
Dunlop, Rev. J. G., D.D. & W., 1887, P.C.U.S.A., Kanazawa W.S.)
Dunning, Rev. M. D., & W., 1902, A.B.C.F.M., 12 Shichome, Yamamoto dori, Kobe.
Durand, Rev. J. E., 1885, R.C., Iwojima, Nagasaki Ken.
Duthu, Rev. J. B., 1885, R.C., Okayama.
Dyer, Mr. A. L., & W., 1905, J.E.B., 58 Goken Yashiki, Himeji.

E

Eckel, Rev. W. A., & W., N.C., Higashi Rokuchome, Gojo Hashi, Shimokyo Ku, Kyoto.
Edmeades, Miss E., 1904, J.E.B., 31 Bankburn Road, The Brook, Liverpool (A).
Elliott, Miss Isabel, 1913, C.P., Taihoku, Formosa.
Ellis, Mrs. Charles, 1913, P.C.S., 180 Takajo Machi, Kochi.
Ellis, Miss Nina P., 1916, P.C.U.S.A., Shimonoseki.
Elwin, Rev. W. H., & W., 1907, C.M.S., 7 Sasugaya Cho, Koishikawa, Tokyo.

Emery, Lloyd B., 1916, Y.M.C.A.T., c/o American Consulate, Nagoya.
Emerson, Miss Ruth, 1915, Y.W.C.A, Osaka A).
Erffmeyer, Miss Edna, 1906, E.A, 14 Nichome, Yojo Dori, Nishiku, Osaka.
Erffmeyer, Miss Florence, 1911, E.A., 14 Nichome, Yojo Dori, Nishiku, Osaka.
Erickson, Rev. S. M., & W., 1905, P.C.S., 127 Hamano Cho, Takamatsu.
Erskine, Rev. W. H., & W., 1904, C.C., 2395 Minami Kawahori Cho, Minami Ku, Osaka.
Evans, Miss A., 1901, C.M.S., Hope Cottage, Llanfallteg, South Wales, (A).
Evans, Rev. Chas. H., & W., 1894, A.E.C., Naka Machi, Mito.
Evans, Miss Elizabeth Margaret, 1911, P.C.U.S.A., Hokusei Jo Gakko, Sapporo.
Evans, Miss Sarah, 1893, Unc., Kobe.
Evrard, Rev. F., Vicar Gen., 1867, R.C., 44 Bluff, Yokohama.
Ewing, Miss A. M., 1915, Unc., 3 of 82 Kogai Cho, Azabu, Tokyo.

F

Fage, Rev. F., 1883, R.C., Kobe.
Fanning, Miss K. F., 1914. A.B.C.F.M., 22 Nakayamate Dori, Rokuchome, Kobe.
Faust, Rev. A. K., Ph. D., & W., 1900, R.C.U.S.A., 162 Higashi Samban Cho, Sendai.
Ferguson, Rev. D., & W., 1889, E.P., Tainan, Formosa.
Ferguson, Rev. J. Y., M.D. & W., 1905 C.P., Taihoku, Formosa.
Ferrié, Rev. J. B., R.C. (A).
Field, Miss Sarah M., 1917, A.B.C.F.M., 12 Honmura Cho, Azabu, Tokyo.
Finlay, Miss L. Alice, 1905, M.E.C., 143, Kajiya Cho, Kagoshima.
Fisher, Rev. C. H. D., & W., 1882, A.B.F.M.S., 58 Bluff, Yokohama (F.C., Tokyo, 27744).
Fisher, Mr. Galen M., & W., 1898, Y.M.C.A., 22 Gochome, Fujimi Cho, Kojimachi Ku, Tokyo.
Fisher, Mr. Isaac J., 1917. R.C.U.S.A., Meiji Gakuin, Shirokane, Shiba, Tokyo.
Fisher, Mr. R. H., & W., 1914, A.B.F.M.S., 75 Bluff, Yokohama.
Flaujac, Rev., 1909, R.C., Tsukiji Cathedral, Tokyo.
Fonda, Miss Ethel, 1917, Y.W.C.A, 2 Sanchome, Sadowara Cho, Ushigome, Tokyo.
Foote, Rev. J. A., & W., 1912, A.B.F.M.S., Rokumantai Cho, Tennoji, Osaka.
Forester, Rev. and Hon. O. St. M., & W., C. of E., 2112 Negishi, Yokohama.
Foss, Rt. Rev. H. J., D.D., & W., 1876, C. of E., Shi no Miya, Kobe.
Foster, Mr. Godfrey, J.E.B., Kobe (A).
Foxley, Rev. C., & W., 1909, S.P.G., 37 Goban Yashiki, Himeji.
France, Rev. W. F., 1909, S.P.G., 11 Sakae Cho, Shiba, Tokyo.
Francis, Miss R. M., C.M.A., Fukuyama.
Francis, Rev. T. R., & W., 1913, C.M.A., Matsuyama.
Frank, Rev. J. W., & W., 1912, M.E.C.S., Nakatsu, Oita Ken.
Freeth, Miss F. M., 1896., C.M.S., Motoyama Mura, Kumamoto.
Fressenon, Rev. M., 1903, R.C., Oshima, Kagoshima Ken.

Fry, Rev. E. C., & W., 1894, A.C.C., No. 7 Nijo Machi, Utsunomiya.
Fryer, Rev. W. O., & W., 1911, M.C.C., 319 Hyakkoku Machi, Kofu (A).
Fugill, Miss E. M., 1893, C.M.S., Hamada.
Fulton, Rev. G. W., D.D., & W., 1889, P.C.U.S.A., c/o Pres. Bd. For. Msns., 156 5th Ave., N.Y., U.S.A. (F.C. Osaka 13,828).
Fulton, Rev. D., & W., P.C.S., Okazaki, Mikawa.
Fulton, Rev. S. P., D.D., & W., 1888, P.C.S., 135 Sanchome, Kitano Cho, Kobe.

G

Gaines, Miss N. B., 1887, M.E.C.S., Hiroshima Girls' School, Hiroshima.
Gaines, Miss Rachel, M.E.C.S., Hiroshima Girls' School, Hiroshima.
Gale, Rev. W. H., 1912, M.S.C.C., Shinta Cho, Matsumoto.
Galgey, Miss L. A., 1899, C.M.S., Nishinomiya no Shita, Fukuyama.
Gardener, Miss F., 1907, C.M.S., 145 Kokutaiji Mura, Hiroshima.
Gardiner, Mr. J. M., & W., 1880, A.E.C., (retired) 32 Dote Samban Cho, Kojimachi, Tokyo.
Gardiner, Miss Ernestine W., 1916, A.E.C., Hei-n Jo Gakko, Kyoto.
Garnier, Rev. L. F., 1885, R.C., Sakitsu, Amakusa, Nagasaki Ken.
Garman, Rev. C. P., & W., 1906, A.C.C., 902 Sendagaya, Tokyo. (F.C. Tokyo 10598)
Garst, Miss Gretchen, 1912, C.C., Akita. (A).
Garvin, Miss A. E., 1882, P.C.U.S.A., Kure.
Gauld, Rev. William, & W., C.P., Taihoku, Formosa.
Geley, Rev. J. B., 1895, R.C., Wakayama.
Gemmill, Rev. W. C., 1895, S.P.G., 11 Sakae Cho, Shiba, Tokyo.
Gerhard, Miss Mary A., R.C.U.S.A., 160 Kita Yoban Cho, Sendai (A).
Gerhard, Prof. Paul L., & W., 1897, R.C.U.S.A., 60 Kwozenji Dori, Sendai.
Gifford, Miss Alice C., 1911, S.F., 30 Koun Cho, Mita, Shiba, Tokyo.
Gifford, Rev. Frank D., & W., 1916, A.E.C., Woodbridge & Maple Aves. New Brunswick, N.J., U.S.A.
Gillespy, Miss J. C., 1902, C.M.S., 108 Nobori Cho, Kure (A).
Gillett, Miss E. R., 1896, Unc., 125 Kashiwagi, Yodobashi Machi, Tokyo Fu.
Giraudias, Rev., 1903, R.C., Odawara, Kanagawa Ken (A). (W.S.)
Gist, Miss Annette, 1915, M.E.C.S., 35 Shichome, Nakayamate Dori, Kobe.
Gleason, Mr. Geo., & W., 1901, Y.M.C.A., Sumiyoshi, Hyogo Ken.
Glenn, Miss Agnes, 1901, H.F., 105 Take Cho, Koya, Choshi, Shimosa. (A).
Goodwin, Miss Lora C., 1914, M.E.C., Sapporo.
Gorbold, Mrs. R. P., 1892, P.C.U.S.A., Wilmina Jo Gakko, Tamatsukuri, Osaka.
Gordon, Mrs. M. L., 1872, A.B.C.F.M., Tera Machi Dori, Nashinoki Cho, Kyoto.
Govenlock, Miss Isabel, M.C.C., 14 Shiritarizaka, Kanazawa (A).
Gracy, Rev. L., 1897, R.C., Nagasaki.
Grafton, Mr. H. H. & W., 1916, Y.M.C.A., Muromachi, Demizu Agaru, Kyoto.
Grant, Mr. J. P., 1902, Y.M.C.A.T., Yamaguchi.
Gray, Dr. A. A., M.D., & W., 1913, C.P., Gilan, Formosa. (A).
Gray, Mr. F. H., & W., Assembly of God, 1263 Kannonji Cho, Koga Machi, Ibaraki Ken.

Green, Rev. C.P., & W., C.M.A., Hiroshima.
Greene, Miss Elsie, 1916, Y.W.C.A., 14 Kita Jimbo Cho, Kanda Tokyo. (A).
Gregson, Miss D., S.P.G., 27 Nibancho, Okayama.
Gressitt, Mr. J. F., & W., 1907, A.B.F.M.S., 30 Tsukiji, Tokyo.
Grey, Rev. Wm. T., & W., 1905, S.P.G., (A) c/o S.P.G. House, Westminster, London.
Grinand, Rev. A., 1902, R.C., Kyoto.
Griswold, Miss Fannie E., 1889, A.B.C.F.M., 132 Iwagami, Maebashi.
Grover, Mr. Dana I., & W., 1904, A.B.C.F.M, Karasumaru Dori, Imadegawa Sagaru, Kyoto.
Guinther, Rev. E. H., & W., 1913, R.C.U.S.A., Yamagata.
Gu ick, Rev. Sidney L., D.D., & W., 1888, A.B.C.F.M., (A).
Gundert, Rev. W., 1906, Unc., Daigo Koto Gakko, Kumamoto.
Gunter, Miss Mamie E., Y.W.C.A., 12 Sanchome, Tamachi, Ushigome, Tokyo.
Gushue-Taylor, Dr. G., & W., 1911, E.P., Tainan, Formosa.

H

Haden, Rev. T. H., D.D., 1895, M.E.C.S., Kwansei Gakuin, Kobe.
Hager, Rev. S. E., D.D., (& W. A.,) 1893, M.E.C.S., 2 of 135 Shichome, Kitano Cho, Kobe.
Hagin, Rev. F. E., & W., 1900, C.C., 65 Miyashita Cho, Sugamo, Koishikawa, Tokyo (A).
Hail, Rev. A.D., 1878, P.C.U.S.A., 33 Kawaguchi Cho, Osaka.
Hail, Rev. J. B., D.D., & W., 1877, P.C.U.S.A., c/o Pres. Bd. For. Msns., 156 5th Ave., N.Y., U.S.A.
Hail, Mrs. J. E., 1898, P.C.U.S.A., Suwa no Mori, Osaka.
Halbout, Rev. A., 1888, R.C.. Akaogi Mura, Oshima, Kagoshima Ken.
Hall, Rev. Marion E., & W., 1915, A.B.C.F.M., Maebashi.
Halsey, Miss L. S., 1904, P.C.U.S.A., Joshi Gakuin, 33 Kaminiban Cho, Kojimachi, Tokyo.
Hamilton, Rt. Rev. Bishop H. J., D.D., & W., 1892, M.S.C.C., Higashi Katacho, Nagoya.
Hamilton, Miss F., M.S.C.C., Matsumoto.
Hamilton, Miss F.G., M.C.C., 8 Toriizaka, Azabu, Tokyo.
Hamilton, Miss L.C., C. of E. (A).
Hannaford, Rev. Howard D., 1915, P.C.U.S.A., Yoshida Cho, Kyoto.
Hansee, Miss Martha L., 1907, Unc., Aoyama Gakuin, Tokyo.
Hansen, Miss Kate I., 1907, R.C.U.S.A., Miyagi Jo Gakko, Sendai.
Hanson, Mr. H. T., 1916, Y.M.C.A.T., 75 Bluff, Yokohama.
Hard, Miss Clara Taylor, Y.W.C.A., 280 Higashi Umeda Cho, Kitaku, Osaka.
Harper, Miss R.A., M.C.C., Tokyo.
Haring, Rev. D. G., A.B.F.M.S., 91 Benten Cho, Ushigome, Tokyo.
Harrington, Rev. C. K., D.D., & W., 1886, A.B.F.M.S., (A).
Harris, Rt. Rev. Bishop M. C., D.D., LL.D., 1873, M.E.C., 12 Aoyama Gakuin, Tokyo.
Harris, Mr. Richard W., & W., 1909, J.E.B., 23 Nichome, Kita Nagasa Dori, Kobe.
Harrison, Miss Ida W., 1916, A.B.C.F.M., Kobe College, Kobe.
Harrison, Rev. E. R., & W., 1914, A.B.M., Sankawa, Chiba.
Hart, Miss C. E., 1889, M.C.C., Uyeda, Shinshu (A).

Hartshorne, Miss A. C., 1893, Unc., Gobancho, Kojimachi, Tokyo.
Hassell, Rev. J. Woodrow, & W., P.C.S., Takamatsu.
Hassell, Rev. A.P., & W., P.C.S., Takamatsu.
Hatcher, Miss A.K., 1917, M.E.C.S., 8 Tsukiji, Tokyo.
Hathaway, Miss M. R. A., 1905, Univ. M., 50 Takata Oimatsu Cho, Koishikawa, Tokyo.
Haven, Miss Margaret, A.B.F.M.S., 3131 Aoki Cho, Kanagawa Machi, Yokohama.
Hayes, Rev. W. H., & W., 1916, U.B., 1912 Shimo Shibuya, Tokyo Fu.
Heaslett, Rev. S., & W., 1900, C.M.S., Shin Gakuin, Ikebukuro, Tokyo. (A.) (W.S.).
Heaton, Miss C. A., 1893, M.E.C., 2 Samban Cho, Sendai.
Heckelman, Rev. F.W. & W., 1906, M.E.C., Sapporo.
Hennigar, Rev. E. C., & W., 1905, M.C.C., Kobe. (W.S.)
Henty, Miss A. M., 1905, C.M.S., Tomida Ura Machi, Nakano Cho, Tokushima.
Hepner, Rev. C.W., & W., 1912, Evang. Luth., 831–2 Wakigaoka, Tennoji, Osaka.
Herboltzheimer, Mr. J. N., & W., S. D. A., 2180 Minami Ota Machi, Yokohama.
Hereford, Rev. W. F. & W., 1902, P.C.U.S.A. 187 Kokutaiji Mura, Hiroshima.
Hermann, Rev. Father, R. C., Toyama.
Hertzler, Miss Verna S. 1912, O.M.S., Yodobashi Machi, Kashiwagi, Tokyo Fu.
Hervé, Rev., 1897, R. C., Ichinoseki, Iwate Ken (W.S.).
Hess, Rev. James M., & W., 1916, A.B.C.F.M., Tera Machi, Nashinoki Cho, Kyoto.
Hessler, Miss Minnie, K., 1907, F.M.C., Akashi (A).
Heuzet, Rev. A.E., 1895. R.C., Kirinoura, Goto, Nagasaki Ken.
Heywood, Miss C. G., 1904, A.E.C., Rikkyo Jo Gakko, 26 Tsukiji, Tokyo.
Hewett, Miss E. J., 1884, M.E.C., 2 Samban Cho, Sendai A).
Hibbard, Mr. C. V., & W., 1902, Y.M.C.A., 124 E. 28th St., N.Y., U.S.A.
Hicks, Mr. C. R., 1916, Y.M.C.A.T., Sembon Matsubara, Kyoto.
Hind, Rev. J., & W., 1890, C.M.S., 107 Higashi Kajimachi, Kokura, (F.C. Fukuoka, 5,899).
Hodges, Miss Olive I., 1902, M.P.C., Yokohama.
Hoekje, Rev. W. G., & W., 1907, R.C.A., Nishi Hori Bata, Saga (F.C., Fukuoka, 1,081).
Hoffman, Rev. B. P., & W., S.D A., 171 Amanuma, Suginami Mura, Toyotama-gun, Tokyo Fu.
Hoffsommer, Mr. W. E., & W., 1907, R.C.A., Meiji Gakuin, Shirokane, Shiba, Tokyo.
Hogan, Miss F. M. F., 1892, S.P.G., 358 Sanko Cho, Shirokane, Shiba, Tokyo.
Holland, Miss J. M., 1888, C. of E., Ind., Chikko, Osaka.
Holland, Miss Charlie, 1915, M.E.C.S., Oita, Oita Ken.
Holliday, Mr. George A., 1916, M.E.C., Aoyama Gakuin, Tokyo (W.S.).
Holmes, Rev. C. P., & W., 1906, M.C.C., Fukui.
Holmes, Rev. Jerome C., & W., 1913, A.B.C.F.M., Otaru.
Holmes, Miss M., 1916, S.P.G., 456 Shimo Gion Cho, Kobe.
Holtom, Rev. D. C., & W., 1910, A.B.F.M.S, c/o A.B.F.M.S., Box 41, Ford Bldg., Boston Mass.

Hopkins, Miss Rhoda May, 1917, M.E.C., Aoyama Jo Gakuin, Tokyo (A).
Horn, Rev. E. T., & W., 1911, Evang. Luth., 59 Yaba-Cho, Naka Ku, Nagoya.
Horne, Miss A. C. J., 1906, C.M.S., Kokura (A).
Hospers, Miss Hendrine E., 1913, R.C.A. Nishi Horibata, Saga.
Howard, Miss E., S.P.G., 5 Sanchome, Nakayamate Dori, Kobe.
Howard, Miss R. D., 1891, C.M.S., Nichome, Shinonome Cho, Osaka.
Howe, Miss Annie L., 1887, A.B.C.F.M. 22 Rokuchome, Nakayamate Dori, Kobe.
Howey, Miss Harriet, 1916, M.E.C., Kumamoto.
Hoyt, Miss O. S., 1902, A.B.C.F.M., Kobe College, Kobe.
Hudson, Mr. R. D., & W., 1917, Y.M.C.A., 48 Echigo Cho, Dairen, Manchuria.
Hughes, Miss A. M., 1897, C.M.S., (A).
Hughes, Miss E., S. P. G., 15 Rokuchome, Nakayamate. Dori, Kobe. (A).
Hughes, Miss E. E., C.M.S., (A).
Humphrey, Rev. L. H., & W., 1915, N.C., Sosui Hama, Hiro Machi, Kyoto.
Humphreys, Miss M., 1915, A.E.C. 7 Ishibiki Cho, Kanazawa.
Hunziker, Pfarrer Jakob, & W., G.E.P.M.S., 23 Kamitomi-zaka, Koishikawa, Tokyo.
Hurd, Miss Helen R., 1911, M.C.C., Uyeda, Shinshu.
Husted, Miss Edith E., 1917, A.B.C.F.M., 12 Honmura Cho, Azabu, Tokyo.
Hutchings, Miss A. M., 1908, Unc., Nikko.
Hutchinson, Ven. Archdeacon A.B., & W., 1881, C.M.S., 9 Deshima, Nagasaki.
Hutchinson, Rev. A. C., & W., 1909, C.M.S., 95 Yamanoguchi Machi, Kagoshima (A).
Hutchinson, Rev. E. G., 1916, C.M.S., Yonago.
Hutt, Rev. Alfred, 1898, R.C., Hakodate.
Hytonen, Miss R., 1911 Luth., Iida Machi, Shinshu (A).

I

Iglehart, Rev. C. W., & W., 1909. M.E.C., Sendai.
Iglehart, Rev. E. T., & W., 1904, M.E.C., 6 Aoyama Gakuin, Tokyo.
Imbrie, Rev. Wm., D.D., & W., 1875, P.C.U.S.A., Meiji Gakuin, Shirokane, Shiba, Tokyo.
Imhof, Miss Louisa, 1889, M.E.C., Ikuji-In, 160 Kita Yoban Cho, Sendai.

J

Jacques, S. G., & W., 1916, S.D.A., Sapporo.
Jacquet, Rev. Vicar Gen'l., R.C., 1887, Shimizu Koji, Sendai.
Jacobsen Mr. E. I., & W. 1915, Y.M.C.A.T., Kumochi, Kami 5chome, Tsutsuicho, Kobe.
Jesse, Miss M. D., 1911, A.B.F.M.S., c/o A.B.F.M.S., Ford Bldg., Boston, Mass.
Jex-Blake, Miss M. B., 1898, C.M.S., Hon Machi, Muroran, Hokkaido (A).
Johan, Rev. Father, R. C., Matsuyama.
Johnson, Rev. W. T., & W., 1902, P.C.U.S.A., c/o Pres. Bd. For. Msns., 156 5th, Ave., N. Y., U.S.A.
Johnstone, Miss J. M, 1905, P.C.U.S.A., Kanazawa.

Joly, Rev. E. C., 1885, R. C., Miyazaki, Miyazaki Ken.
Jones, Rev. E. H., & W., 1884, A.B.F.M.S., 462 Minami Machi, Mito.
Jones, Rev. H. P., & W., 1908, M.E.C.S., 53 Kami Nagarekawa Cho, Hiroshima.
Jones, Mr. Thomas E., & W., 1917, S.F., 30 Koun Cho, Mita, Shiba, Tokyo.
Jones, Rev. D. P., 1916, E.P., Formosa. (W.S.)
Jones, Rev. J. I., & W., 1909, M.E.C., (A).
Jorgensen, Mr. Arthur, & W., 1912, Y.M.C.A., 23 Kami Tomizaka, Koishikawa, Tokyo.
Jost, Miss H. J., 1908, M.C.C., 14 Shiritari Zaka, Kanazawa.
Judson, Miss Cornelia, 1887, A.B.C.F.M., Niban Cho, Matsuyama.
Juergensen, Mr. C. F., & W., Assembly of God, 55 Morikawacho, Hongo, Tokyo.
Julius, Miss O., C. of E., Ind., Bishop Poole Girls' School, Tsuruhashi Cho, Higashi Nari Gun, Osaka.

K

Kaufman, Miss Emma T., 1913, Y.W.C.A., 2 Sanchome, Sadowara Cho Ushigome, Tokyo.
Keagey, Miss M. D., 1908, M.C.C., 8 Torii Zaka, Azabu, Tokyo.
Keen, Miss E. M., 1896, C.M.S., 7, Shindaiku Machi, Nagasaki.
Keirn, Rev. G. I., D.D., & W., 1899, Univ. M., 15 Dote Samban Cho, Kojimachi, Tokyo (A).
Kelly, Rev. H., 1913, S.S.M., Shingakuin, Ikebukuro, Tokyo.
Kennion Miss O, 1917, C. of E. 358 Sanko Cho, Shirokane, Shiba, Tokyo.
Kent, Miss K. A. E, 1913, A.E.C., 21 Yamamichi Cho, Hirosaki.
Ketchum, Miss Edith L., 1911, M.E.C., (A).
Kettlewell, Rev. F., & W., 1905, S.P.G., 21 of 1752 Fukiai Cho, Kobe.
Kidwell, Miss L. M., 1894, M.E.C., Nagasaki. (A).
Kilbourne, Rev. E. A., & W., 1902, O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
Kilbourne, Rev. E. L., 1912, O.M.S., Kashiwagi, Yodobashi Machi, Tokyo Fu.
King, Ven Archdeacon A.F., 1888, S.P.G., 11 Sakae Cho, Shiba, Tokyo.
Kingsbury, Rev. W. de L., & W., 1907, Unc., Tsukimi Zaka, Akatsuka-Kyoku, Nagoya.
Kinney, Miss J. M., 1905, C.P., Tamsui, Formosa.
Kinsley, Miss Kathleen M., 1917 A.E.C., 26 Atago Cho, Hodono, Akita.
Kinsley, Miss Amy W., 1917, A.E.C., 26 Atago Cho, Hodono, Akita.
Kipps, Rev. M.M., &. W. 1916, Luth., 144 Hara Machi, Koishikawa, Tokyo.
Kirtland, Miss Leila, 1910, P.C.S., Kinjo Jo Gakko, Shichome, Shirakabe Cho, Nagoya.
Knapp, Deaconess Susan T., 1917, A.E.C., 1 Tsukiji, Tokyo.
Knight, Rev. O. H., & W., 1899, C.M.S., (W.S.)
Knipp, Rev. J. Edgar, & W., U.B.C., 18 Miyano Waki, Okazaki Cho, Kyoto.
Kramer, Miss Lois F., 1917, E.A., 93 Sanchome, Kobinata Daimachi, Koishikawa, Tokyo.
Kriete, Rev. C. D., & W., 1912, R.C.U.S.A., 1016 Muyuka Machi, Yamagata. (F. C. Tokyo 29312) (A).
Kuyper, Rev. Hubert, 1911, R.C.A., 71 Osawakawara Koji, Morioka. (A).
Kuyper, Miss Jennie M., 1905, R.C.A., 178 Bluff, Yokohama.

L

Lackner, Miss E. A., 1917, M.C.C., Tokyo.
Lafon, Rev. H., 1881, R.C., Fukushima.
Laisné, Rev. T., R.C., (A).
Lake, Rev. L. C., & W., 1916, P.C.U.S.A., Sapporo.
Landis, Rev. H. M, & W., 1888, P.C.U.S.A., Meiji Gakuin, Shirokane, Shiba, Tokyo.
Landsborough, Dr. D., & W., 1895, E. P., Shoka, Formosa, (A).
Lane, Miss E. A., 1912, C.M.S , 45 Yamanokuchi Cho, Kagoshima.
Lang, Rev. D. M., & W., 1880, C.M.S., 55 Moto Machi, Hakodate.
Langlais, Rev. J., R. C., (A).
Langley, Mr. Hubert, Y.M.C.A.T., Mikage, Hoyogo Ken.
Langman, Mr. P. J., & W., 1911, Y.M.C.A.T., 111 Funami Cho, Hakodate.
Laning, Miss Mary E., 1908, A.E.C., Nara.
Lansing, Miss H. M., 1893, R.C.A., 448 Rokukenya, Sumiyoshi Machi, Fukuoka Shigwai.
Larsen, Miss Evelyn, 1917, P.C.U.S.A., 98 Sanchome, Kobinata Daimachi, Koishikawa, Tokyo.
Lawrence, Mr. A., & W., B.B.S., 95 Yodo Machi, Kobe.
Layman, Rev. L., D.D., & W., 1895, M.P.C., 83 Hinode Cho, Yokohama.
Lea, Rt. Rev. A., D.D., & W., 1897, C.M.S., 96 Daimyo Machi, Fukuoka.
Learned, Rev. D. W., D.D., & W., 1875, A.B.C.F.M., Imadegawa Dori, Kyoto.
Leavitt, Miss Julia, 1881, P.C.U.S.A., (F.C. Osaka, 11,034). c/o Pres. Bd. For. Msns., 156 5th Ave., N. Y., U.S.A.
Lebarbey, Rev., R. C., (A). (W.S.)
Lebel, Rev. E., 1892, R.C., Shimazaki Mura, Kumamoto Shi-gwai. (A).
Lediard, Miss Mary F., 1906. C.C., Joshi Sei Gakuin, 354 Nakazato, Takinogawa, Tokyo Fu.
Lediard, Miss E., 1916, M.C.C., Kanagawa.
Lee, Miss Bessie M., 1914, M.E.C., Fukuoka.
Lee, Miss Edna, 1913, M.E.C., 221 Bluff Yokohama.
Lee, Rev. F. E., Ph. D., & W., 1917, C.C., 65 Miyashita Cho, Koishikawa, Tokyo.
Lee, Miss Mabel, 1903, M.E.C , (A)
Lemarié, Rev. F. P. M., 1898, R.C., Yatsushiro, Kumamoto Ken.
Lemoine, Rev. J. C., 1894, R.C., Nagoya, (A.) (W S.)
Lenox, Miss E. G., 1909 M.S.C.C., Niigata.
Lewis, Miss Alice G., 1905, S F., 30 Koun Cho, Mita Shiba, Tokyo. (A).
Lindgren, Rev. R. & W., 1917, Finn. Luth., 20 Shichome Yushima, Hongo, Tokyo.
Lindsay, Miss O. C., M.C.C., Eiwa Jo Gakko, Shizuoka (A).
Lindsey, Miss Lydia A., 1907, R.C.U.S.A., Miyagi Jo Gakko, Sendai.
Lindstrom, Rev. H., & W., 1891, C.M.A., 24 Shimonaka Machi, Hiroshima.
Linn, Rev. J. K., & W., 1915 Evang. Luth., Toyohashi.
Lippard, Rev. C. K., D.D., & W., 1900, Evang. Luth., Saga, Kyushu.
Lissarrague, Rev., 1901, R.C., (A.) (W.S)
Livingston, Miss A. A., 1913, E.P., Shoka, Formosa.
Lloyd, Miss J., 1913, E.P., Tainan, Formosa.
Lloyd, Rev. J. H., & W., 1908, c/o 281, 4th Ave., New York.

Lobdell, Rev. N. L., & W., 1905, Univ. M., 32 Nichome, Higashi Kusabuka Cho, Shizuoka.
Logan, Rev. C. A., D.D., & W., 1902, P.C.S., Tokushima. (F.C. Osaka 22,937)
Lombard, Rev. F. A., & W., 1900, A.B.C.F.M., Muro Machi Dori, Imadegawa Agaru, Kyoto.
London, Miss M. H., 1907, P.C.U.S.A., Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.
Long, Mr. Edward R., &. W., 1918, P.B.W, Fukaya, Saitama Ken.
Loomis, Miss Clara D., 1901, W.U.M.S., 223 Bluff, Yokohama.
Loomis, Rev. H, D. D., & W. 1872. A.B.S. (retired), 223 Bluff, Yokohama.
Lumpkin, Miss Estelle, 1911, P.C.S., Tokushima A).
Luscobe, Miss M. C., C.P., Tamsui, Formosa.
Luther, Miss I. R., 1898, P.C.U.S.A., Hokuriku Jo Gakko, Kanazawa.

M

MacCauley, Rev. Clay, D.D., Unit., 2 Shikoku Machi, Mi a, Shiba, Tokyo.
Macdonald, Miss A. C., 1904 Unc., 12 Tamachi, Sanchome, Ushigome, Tokyo.
MacIntire, Miss Frances W., 1916, M.E.C., Hakodate.
MacKay, Mr. G. W., & W., C.P., Tamsui, Formosa.
Mackintosh, Miss Sabine E., 1916, E.P., Formosa.
MacLeod, Rev. D. & W, 1907, C.P., Tamsui, Formosa.
MacNair, Mrs. T. M., 1880, P.C.U.S.A., 2 Nishi Machi, Nihon-enoki, Shiba, Tokyo.
Madeley, Rev. W. F., & W., 1889, A.E.C., 9 Motokaji Cho, Sendai (A).
Makeham, Miss S. E., 1902, M.S C.C., Nagoya.
Mann, Miss Irene P., 1895, A.E.C., Utsunomiya.
Mann, Rev. J. C., & W., C.M.S., Yonago.
Marie, Rev. L. C., 1888, R.C., Hiroshima.
Marion, Rev. P., R.C., 1895, Fukushima.
Marmonier, Rev. P. C. H., 1900, R.C., Tamatsukuri, Osaka.
Martin, Prof. J. V., & W., 1914, M.E.C., 10 Aoyama Gakuin, Tokyo.
Martin, Rev. Wm., & W., 1914, Union Church, 67 Bluff, Yokohama.
Martin, Rev. 1910, R.C., Miyazaki.
Matheson, Miss Margaret L.A., 1915, M.E.C., Nagasaki.
Mathon, Rev. Remy, R.C., (A.) (W.S.)
Matrat, Rev. J. Fr., 1881, R.C., Hirosashi, Hirado, Nagasaki Ken.
Matthew, Miss Margaret L., 1908, Y.W.C.A., 12 Sanchome, Tamachi, Ushigome, Tokyo.
Matthews, Rev. W. K., & W., 1902, M.E.C.S., Kwansei Gakuin, Kobe.
Matthews, Miss Mary, 1916, A.E.C., 7 Ishibiki Cho, Kanazawa.
Mauk, Miss Laura, 1914, E.A., 84 Sasugaya Cho, Koishikawa, Tokyo.
Maxwell, Dr. J. L., M.D., & W., 1901, E.P., Formosa A).
Mayer, Rev. P. S., & W., 1909, E.A., 500 Shimo Ochiai Mura, Tokyo Fu.
Mayrand, Rev. P. A., 1889, R.C., Hachioji.
McAlpine, Rev. R. E., D.D., & W., 1885, P.C.S., 64 Shirakabe Cho, Itchome, Nagoya.
McCaleb, J. M., (& W., absent) 1892, Unc., 68 Zoshigaya Mura, Koishikawa, Tokyo.
McCall, Rev. C. F., & W., 1908, C.C., (A).

McCauley, Mrs. J. K., 1880, P.C.US.A., 102 Tsunohazu, Tokyo Fu.
McCord, Rev. E. K., & W., 1900, A.C.C, 85 Barnett St., Dayton, Ohio, U.S.A., (F.C. Tokyo 18,007)
McCoy, Rev. R.D., & W., 1904, C.C., Sei Gakuin, Takinogawa, Tokyo Fu.
McCrory, Miss Carrie H., 1912, P.C.U.S.A., Otaru.
McDonald, Miss M. D., 1912, P.C.U.S.A., c/o Pres. Bd. For. Msns., 156 5th Ave., N.Y., U.S.A.
McDowell, Miss Jessie, 1912, M. E. C. S., Hiroshima Girls' School, Hiroshima.
McGill, Miss Mary B., 1917, A.E.C. Muro Machi dori, Shimo Tachiuri Sagaru, Kyoto.
McGrath, Miss Etta S., 1917 A.E.C. Muro Machi dori Shimo Tachiuri Sagaru, Kyoto.
McIlwaine, Rev. W. B., & W., 1889, P.C.S., 188 Sanchome, Tori Cho, Kochi.
McKenzie, Rev. D. R., D.D., & W. 1891, M.C.C., 23 Kamitomizaka, Koishi-kawa, Tokyo, (F.C., Tokyo, 24,908) (A).
McKim, Rt. Rev. John, D.D., 1889, A.E.C., 38 Tsukiji, Tokyo.
McKim, Miss Bessie, 1905, A.E.C., 472 Nishi Okubo, Tokyo Fu.
McKim, Miss Nellie, 191 , A.E.C., 38 Tsukiji, Tokyo.
McKim, Rev. J. Cole, & W., 1912, A E C., Wakamatsu.
McKinnon, Mr. D. Brooke, & W., 1917, Y.M.C.A.T., Otaru.
McKowan, Miss Amy E., 1911, A.B.C.F.M., Baikwa Jo Gakko, Osaka.
McLennan, Mr. D., 1917, Y.M.C.A., 22 Gochome, Fujimi Cho, Kojimachi, Tokyo.
McLeod, Miss Anna, 1910, M.C.C., Kanazawa.
McPherson, Miss F. Ethel, N. C., Higashi Rokuchome, Shimo Kyoku, Kyoto.
McSparran, Jos. L., M. D., & W., 1917. A.E.C., 5 Kawaguchi Cho, Osaka.
McWilliams, Rev. W. R., & W., 1916, M.C.C., 23 Kamitomizaka, Koishikawa, Tokyo.
Mead, Miss Bessie, 1904, A.E.C., Yamagata.
Mead, Miss Lavinia, 1887, A.B.F.M.S., Imasato, Kamitsu Mura, Nishinari Gun, Osaka.
Medling, Rev. P. P., & W., 1907, S.B.C., 79 Yamashita Cho, Kagoshima.
Melton, Miss Frances V., M.C.C., Toriizaka Eiwa Jo Gakko, Azabu, Tokyo, (A).
Menteth, Miss L. Stuart, 1916, S.P.G., Arata Cho, Chiba.
Meredith, Rev. F. C., 1912, A.E.C., 46 Tera Machi, Aomori.
Merriman, Miss Faith, 1917. W.U.M.S., 212 Bluff, Yokohama.
Messenger, Rev. J F , & W., 1916, Unc., 1766 Nakano, Tokyo Fu.
Meyers, Rev. J. T., & W., 1893, M.E.C.S., 133 Kami Nobori Cho, Hiroshima.
Milan, Rev. Father, R.C., Uwajima.
Miles, Rev. B. N., 1909, S P.G., 2927 Honmoku, Yokohama.
Miller, Rev. H. K., & W., 1892, R.C.U.S.A., 9–B. Tsukiji, Tokyo. (F.C, Tokyo 8089)
Miller, Miss Alice, 1896, Unc., 789 Sendagaya, Tokyo.
Miller, Rev. L.S.G., & W. 1907, Evang. Luth., 15 Gokurakuji Cho, Fukuoka.
Miller, Miss Janet, 1918, M.E.C.S., Hiroshima Girl's School, Hiroshima.
Millican, Rev. R. W., 1911, F.M.C., Sumoto, Awaji.
Milliken, Miss E. P, 1884, P.C.U.S.A., Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.
Millman, Rev. R. M., & W., 1909, M.S.C.C., Toyohashi.

Mills, Mr. E. O., 1908, & W., 1900, S.B.C., 137 Sakura Paba, Nagasaki.
Minkkinen, Rev. T., & W., 1905, Finn. Luth., Kami Suwa, Shinshu.
Misener, Mrs. E. W., M.C.C., Kwansei Gakuin, Kobe. (A).
Mohr, Rev. Father, R.C., Yamagata.
Monk, Miss Alice M., 1904, P.C.U.S.A., Hokusei Jo Gakko, Sapporo.
Montagu, Rev. L., 1902, R.C., Sendai.
Montgomery Rev. W. E., (A). & W., 1909. E.P. Formosa.
Moody, Rev. Campbell N., E.P., Formosa. (A).
Moon, Miss Mira B., Unc., Aoyama Gakuin, Tokyo.
Moore, Rev. B. S., & W., 1915, Unc., Motomachi, Yokohama.
Moore, Miss Ellen, 1909, U. B., 1929 Shimo Shibuya, Tokyo Fu.
Moore, Rev. J. P., D.D., & W., 1883, R.C.U.S.A., 112 Kita Nibancho, Sendai (A).
Moore, Rev. J. W., & W., 189c, P.C.S., Susaki Machi, Kochi Ken.
Moore, Rev. D. H., & W., 1914, C. of E., 1833 Shimo Shibuya, Tokyo Fu.
Moran, Rev. S. F., & W., 1916, A.B.C.F.M., Okayama.
Morgan, Miss A. E., 1889, P.C.U S.A., Yokkaichi, Ise.
Moulton, Miss Julia, 1891, R.C.A., 178 Bluff, Yokohama.
Mount, Mr. L. E., 1917, Y.M.C.A.T., 48 Nodamachi, Yamaguchi.
Mozley, Miss G., 1916, J.E.B., Kamiya Cho, Himeji.
Munroe, Rev. H. H., & W., 1906, P.C.S., 602 Eikokuji Machi, Kochi.
Munroe, Miss Helen, A.B.F.M.S., 3131 Aoki Cho, Kanagawa Machi, Yokohama.
Murray, Rev. D. A., D.D. & W., 1902, P.C.U.S.A., Tsu, Ise.
Myers, Rev. H. W., D.D., & W., 1897, P.C S., Yamamoto Dori, Kobe.
Mylander, Miss Ruth, 1910, F.M.C., 1921 Hidein Cho, Tennoji, Osaka.

N

Nash, Miss E., 1891, C.M.S., Matsuye.
Neely, Miss Clara J., 1899, A.E.C., Portsmouth, Va., U.S.A.
Nevile, Miss C. L., 1905, S.P.G., c/o S.P.G. House, Westminster, London.
Newbold, Deaconess E. G., 1907, A.E.C., c/o Bishop McKim, Tokyo.
Newcomb, Miss Ethel, 1913, M.E.C.S., (A).
Newell, Rev. H. B., D.D., & W., 1887, A.B.C.F.M., Niban Cho, Matsuyama.
Newton, Rev. J. C. C, D.D., & W, 1888, M.E.C.S., Norfolk, Va., U.S.A., (A).
Nichols, Rev. S. H., & W., 1911, A.E.C., 18 Tsukiji, Tokyo.
Nicholson, Mr. Herbert V., 1915, S.F., 30 Koun Machi, Mita, Shiba, Tokyo.
Nicodemus, Prof. F. B., &W., 1916, R. C.U.S.A., 112 Kita Nibancho, Sendai.
Nielsen, Rev. A. B., 1895, E.P., Tainan, Formosa.
Nielson, Rev. J. P., & W., 1909, Luth., 53 Nichome, Hiyoshi Cho, Kurume.
Nixon, Miss Emily, Unc., 59 Goshonouchi, Kyoto.
Nixon, Miss Esther, 1917, Y.W.C.A., 2 Sanchome, Sadowara Cho, Ushigome, Tokyo.
Noailles, Rev. Olivier de, 1883, R.C., 80 Honmura, Yamashita Cho, Yokohama.
Noordhoff, Miss Jeane M., 1911 R.C.A., Baiko Jo Gakuin, Shimonoseki..
Norman, Rev. C.E., & W., 1917, Luth., 180 Uchi Tsuboi, Kumamoto.
Norman, Rev. D., &. W., 1897, M.C.C., 12 Agata Machi, Nagano.
Norman, Miss L., 1913, M.C.C., Kwansei Gakuin, Kobe.

Norton, Miss E. L. B., 1900, C.M.S., Kita Sanjo, Nishi Shichichome, Sapporo.
Noss, Rev. Christopher, D.D., & W., 1895, R.C.U.S.A., Wakamatsu, (A).
Nott, Miss F. L., 1916, C.M.S., 7 Shindaiku Machi, Nagasaki.
Nylund, Miss J., Finn. Luth., Iida, Shinshu.

O

Obee, Rev. E. I., & W., 1904, M.P. C., Tamanoi Cho, Atsuta, Nagoya.
Ogburn, Rev. N. S. Jr., 1912, M.E.C.S., Mitajiri, Yamaguchi Ken.
Oldham, Miss Lavinia, 1892, C.C., 35 Nakano Cho, Ichigaya, Tokyo.
Olds, Rev. C. B., & W., 1903, A.B.C.F.M., Nichome Gakko Cho, Niigata (A).
Oliphant, Rev. L. D., & W., 1914, C.C., Akita.
Oltmans, Rev. A., D.D., & W., 1886, R.C.A., Meiji Gakuin, Shirokane, Shiba, Tokyo. F. C. Tokyo 29625.
Oltmans, Miss C. J., 1914, R.C.A., 178 Bluff, Yokohama.
Oltmans, Miss E. F., 1914, R.C.A., Baiko Jo Gakuin, Shimonoseki.
Osgrom, Rev. H. C., & W. 1911, P.C.S., Tokushima.
Outerbridge, Rev. H. W., & W., 1910, M.C.C., Kobe.
Oxford, Mr. J. S., & W., 1910, M.E.C.S., Ft. Worth, Tex., U.S.A.

P

Page, Miss Mary, 1912, Y.W.C.A., 2 Sanchome, Sadowara Cho, Ushigome, Tokyo.
Painter, Rev. S., & W., 1896, C.M.S., Omuta, Fukuoka Ken.
Parker, Miss A., 1901, S.P.G., 337 Okuhirano Mura, Kobe (A).
Parker, Miss Edith, 1909, C.C., 354 Nakazato, Takinogawa, Tokyo Fu.
Parker, Miss Mary M., 1916, M.C.C., Toyama.
Parmelee, Miss H. F., 1877, A.B.C.F.M., 15 Teppo Cho, Matsuyama.
Parrott, Mr. Fred., & W. 1890. B.B.S., 95 Yedo Machi, Kobe.
Pasley, Miss M. L., 1903, C.M.S., Hamada.
Patterson, Rev. G. S., & W., 1912, M.C.C., Toronto. (W.S.)
Patton, Miss A. V., 1900, P.C.S., Okasaki, Mikawa.
Patton, Miss F. D., 1895, P.C.S., Okazaki, Mikawa.
Pawley, Miss Anabel e, 1915, A.B.F.M.S., 50 Shimo Tera Machi, Himeji.
Payne, Miss Ada M., M.C.C., Sogawa Machi, Toyama.
Peatross, Rev. L. A., & W., 281, 4th Ave., N.Y., U.S.A.
Peck, Miss Sally P., 1901, A.E.C., Yoshida Machi, Kami Kyoku, Kyoto.
Peckham, Miss Carrie, M.E.C., 1915, Kwassui Jo Gakko, Nagasaki.
Pedley, Rev. Hilton, D. D., & W., 1889, A.B.C.F.M., 132 Iwagami Mura, Maebashi.
Peeke, Rev. H. V. S., D.D., & W., 1893, R.C.A., (F.C. Fukuoka, 810) 25 East 22nd St., New York City.
Peet, Miss Azalia, 1916, M.E.C., Kagoshima.
Pennick, Ensign Henry R., & W., 1913, S.A., 4 Hikawa Cho, Akasaka, Tokyo.
Penrod, Miss C. T., 1892, J.E.B., 356 Naka Hyakunin Machi, Okubo, Tokyo Fu.
Perrin, Rev. H. O., 1884, R.C., Kobe.
Peterson, Miss A. J., 1891, S. All., Chiba, Shimosa.

Peto, Mr. H., C.M.S., Higashi Cho, Yonago.
Pettee, Rev. J. H., D.D., & W., 1878, A.B.C.F.M., 12 Honmura Cho, Azabu, Tokyo (F.C., Tokyo, 32418).
Petier, Rev. A. E., 1868, R.C., 44 Bluff, Yokohama.
Phelps, Mr. G. S., & W., 1902, Y.M.C.A., 179 Bluff, Yokohama.
Philips, Miss E. G., 1901, S.P.G., 108 Zoshigaya Machi, Koishikawa, Tokyo.
Pickard-Cambridge, Rev. C. O., M.A., & W., C.M.S., 1 Tonoo Cho, Saseho.
Pider, Miss Myrtle Z, 1911, M.E C., Sapporo. (A).
Pierson, Rev. G. P., D.D., & W., 1888, P.C.U.S.A., Nokkeuchi, Kitami, Hokkaido.
Pieters, Rev. Albertus, & W., 1891, R.C.A., 1697 Nishi Shinmachi, Oita, (F.C., Fukuoka 3322).
Pieters, Miss Johanna A., 1904, R.C.A., (A).
Pifer, Miss B. Catherine, 1901, R.C.U.S.A., 6 Maruyama Cho, Koishikawa, Tokyo (A).
Pinsent, Mrs. A. M., 1905, M.C.C., Shidzuoka.
Piper, Miss Margaret F. 1914, Unc., 195 Itchome, Uneon Machi, Kobe.
Place, Miss Pauline, 1916, M.E.C., Nagasaki.
Plimpton, Miss Margaret, 1916, M.E.C., Fukuoka.
Pollock, Mr. Chauncy, 1916, Y.M.C.A.T., 69 Ikenoue Cho, Kagoshima.
Poole, Miss Carrie M., 1914, M.E.C., Kumamoto. (A).
Pool, Miss Lillian, 1906, N.C., Sosui Hama, Hiromachi, Kyoto.
Porter, Miss F. E., 1882, P.C.U.S.A., c/o Pres. Bd. For. Msns, 156 5th Ave., N.Y., U.S.A.
Pouget, Rev. A., 1893, R.C., Morioka.
Powles, Rev. P. S. C., & W., 1916, M.S.C.C., Takata, Niigata Ken.
Pratt, Miss Susan A., 1892, W.U.M.S., 212 Bluff, Yokohama.
Preston, Miss E., 1917, M.C.C., Tokyo.
Preston, Miss E. D., 1908, C.M.S., Tomida Ura Machi, Nakano Cho, Tokushima.
Price, Rev. P. G., & W., 1912, M.C.C., Toyama.
Pringle, Miss F. C., 1900, S.P.G., Juji Machi, Odawara.
Puissant, Rev. M., 1888, R. C., Kishiwada, Osaka Fu.

R

Ragan, Miss Ruth, Y.W.C.A., (A).
Raguet, Rev. E., R.C., Urakami, Nagasaki Ken.
Ranck, Miss Elmina, 1906, E.A., Koriyama, Fukushima Ken.
Ransom, Miss Mary H., 1901, P.C.U.S.A, Wakayama.
Ranson, Deaconess A. L., 1904, A.E.C., 11 Higashi Ichibancho, Sendai.
Raoult, Rev. C. E., 1896, R.C., Hitoyoshi, Kumamoto Ken.
Rawlings, Rev. G. W., & W., 1900, C.M.S., Kitabatake, Sumiyoshi, Osaka.
Ray, Rev. J. F., & W., 1904, S.B.C., Walnut, Miss., U.S.A.
Rees, Miss Sarah J., A.E.C., 11 Higashi Ichibancho, Sendai.
Reifsnider, Rev. C.S., L.H.D., & W., 1901, A.E.C. 56 Tsukiji, Tokyo.
Reifsnider, Mr. John, (& W. A.) 1902, A.E.C., 53 Tsukiji, Tokyo.
Reiners, Prefet Apostlique, R.C., Kanazawa.
Reischauer, Rev. A. K., D.D., & W., 1905, P.C.U.S.A., Meiji Gakuin, Shirokane, Shiba, Tokyo.

Reive, Miss A. D., E.P., 1913, Tainan, Formosa.
Relave, Rev. T. L., 1885, R.C., Miyazu, Tango.
Rey, Rt. Rev. Archbishop J.P., 1882, R.C., Tsukiji Cathedral, Tokyo.
Rey, Rev. A., 1889, R.C., Tamashima, Okayama Ken.
Reynaud, Rev. Jules, 1 96, R.C., Sendai.
Rhoads, Miss Esther B., 1917, S.F., 30 Koun Cho, Mita, Shiba, Tokyo.
Richards, Rev. A. R., & W., S.P.G., Moto Uwo Cho, Hamamatsu.
Richardson, Rev. C. F., 13 Higashi Yamate, Nagasaki.
Richardson, Miss C M., 1911, C.M.S., (A).
Riddell, Miss H., 1890, C. of E., 436 Furu Shin Yashiki, Kumamoto.
Ridley, Miss A. C., Unc., 3 of 20, Shichome, Yamamoto Dori, Kobe.
Riker, Miss Jessie, 1904, P.C.U.S.A., Yamada, Ise.
Rix, Miss Carol M., 1917, A. E. C., 26 Tsukiji, Tokyo.
Roberts, Miss A., 1897, C.M.S., 89 Harajuku, Tokyo (A).
Robertson, Miss M. A., 1891, M.C.C., Kofu.
Robinson, Rev. C. E., & W., 1907, C.C., Sumiyoshi, Osaka.
Robinson, Rev. J. C., & W., 1888, M.S.C.C., 6 Shirakabe Cho, Nagoya (A)
Robinson, Miss Hilda M., 1913, M.S.C.E.C., Gifu (A).
Rollstin, Mr. W. P., Unc., Osaka (A).
Ross, Rev. C. H., & W., 1910, A.B.F.M.S. 95 Columbia St., Pasadena, Cal.
Rowe, Rev. J. H., & W., 1906, S.B.C., 298 Higashi Machi, Jigyo, Fukuoka.
Rowland, Rev. George M., D.D., & W., A.B.C.F.M., Kita Sanjo, Higashi Shichome, Sapporo.
Rowland, Miss E. M., 1906, S.P.G., 11 Sanchome, Kami Waka Dori, Kobe.
Rowland, Miss Pauline, 1917, A.B.C.F.M., Doshisha Girls' School, Kyoto.
Rowlands, Rev. F. W., & W., C. of E., 2 Yohano Cho, Fukuoka.
Ruigh, Rev. D. C., & W., 1901, R.C.A., 450 Sanko Cho, Shirokane, Shiba, Tokyo, (F.C., Tokyo 15,367) (A).
Rupert, Miss N. L., 1913, A.B.C.F.M., Kobe College, Kobe.
Russell, Miss E., 1878, M.E.C., Kwassui Jo Gakko, Nagasaki.
Russell, Miss M. Helen, 1895, M.E.C., Hirosaki.
Russell, Miss May, 1911, M.E.C., Kassui Jo Gakko, Nagasaki.
Ryan, Miss Esther, 1913, M.C.C., Kofu.
Ryan, Mr. W. Scott, & W., 1917, Y.M.C.A., 12 Shinryudo Cho, Azabu, Tokyo.
Ryder, Rev. Stephen W., & W., 1913. R.C.A., 45 Shimo Tatsuo Cho, Kagoshima. (F.C. Fukuoka 7771)
Ryder, Miss G. E. 1908, A.B.F.M.S., 51 Tenma Cho, Yotsuya, Tokyo.
Ryerson, Rev. G. E., & W., 1905, S.P.G., 12 Yamamoto Dori 4 chome, Kobe (A).

S

Salmon, Rt. Rev. M. A., Vic. Gen., 1868, R.C., Nagasaki.
Salonen, Rev. K., & W., 1911, Finn. Luth., Iida, Shinshu (A).
Sander, Miss M., 1890, C.M.S., 89 Harajuku, Aoyama, Tokyo.
Sanders, Mr. T. H., 1912, Unc., Yamaguchi (A).
Saunby, Rev. J. W., & W., 1910, M.C.C., 14 Nakatakajo Machi, Kanazawa.
Savolainen, Rev. J. V., & W., 1907, Evang. Luth., Kita 13 Jo Nishi 3 chome, Sapporo.

Schaffner, Rev. P. F., & W., 1915, R.C.U.S.A., Wakamatsu, Fukushima Ken. (F.C. Tokyo, 38822)
Schereschewsky, Miss C. E., 1910, A.E.C., 36 Kami Rokuban Cho, Kojimachi, Tokyo.
Schiller, Supt. Dr. Emil, & W., 1895, G.E.P.M.S., 10 Shogoin Cho, Noboribata, Kyoto.
Schirmer, Miss Kathryn F., 1917, E. A., Koriyama, Fukushima Ken.
Schlegelmilch, Miss Donna, 1909, M.P.C., Eiwa Jo Gakko, Maita Cho, Yokohama.
Schneder, Rev. D. B., D.D, & W., 1887, R.C.U.S.A., 164 Higashi Samban Cho, Sendai.
Schroeder, Pfarrer E., & W., 1908, G.E.P.M.S, 23 Kami Tomi Zaka Machi, Koishikawa, Tokyo.
Schwab, Rev. B. T., & W., 1914, E.A., 500 Shimo Ochiai Mura, Tokyo Fu.
Schwartz, Rev. H. W., M.D. & W., 1885, A.B.S., 222 Bluff, Yokohama (A).
Schweitzer, Miss Edna, 1912, E.A., 84 Sasugaya Cho, Koishikawa, Tokyo.
Scott, Miss Ada, C.C., 354 Nakazato, Takinogawa, Tokyo Fu.
Scott, Rev. F. N., & W., 1904, M.E.C., 6 Higashi Yamate, Nagasaki, (F.C., Fukuoka, 4060) (A).
Scott, Rev. J. H., & W., 1892, A.B.F.M.S., Rokumantai Cho, Tennoji, Osaka. (F.C., Osaka, 15,202).
Scott, Rev. J. J., & W., 1911, C.M.S., Kure (A).
Scott, Miss Mary, 1911, M.C.C. Nagano.
Scudder, Rev. Doremus, M.D., D.D., & W., Unc., 16 Tsukiji, Tokyo.
Searle, Miss S. A., 1883, A.B.C.F.M., Kobe College, 60 Shichome, Yamamoto Dori, Kobe.
Seiple, Rev. W. G., Ph.D., & W., 1905, R.C.U.S.A., 125 Tsuchidoi, Sendai. (F.C. Tokyo 7295)
Sells, Miss E. A. P., 1893, C.M.S., 45 Yamanokuchi Cho, Kagoshima.
Sergie, Archbishop, 1908, R.O.C., 6 Higashi Kobai Cho, Suruga Dai, Tokyo.
Shafer, Rev. L. J., & W., 1912, R.C.A., 252, 22nd St., N.Y., U.S.A.
Shannon, Miss Katherine, 1908, M.E.C.S., Hiroshima Girls' School, Hiroshima.
Shannon, Miss I. L., 1904, M.E.C.S., Hiroshima Girls' School, Hiroshima.
Sharpe, Rev. A. L., & W., S.P.G., Jonai, Numazu.
Sharpless, Miss Edith F., 1910, S.F., 888 Tenno Cho, Mito.
Shaw, Miss L., M.S.C.C., Poole Jo Gakko, Osaka.
Shaw, Rev. R. D. M., & W., 1901, S.P.G., Shidzuoka.
Shaw, Mr. Glenn, & W., 1916, Y.M.C.A.T., Yamaguchi.
Shepherd, Miss K. M., 1910, S.P.G., Arata Cho, Chiba.
Sheppard, Miss E., Unc., 3 of 20, Shichome, Yamamoto Dori, Kobe.
Shively, Rev. B. F., & W., 1907, U.B.C., 466 Tonodan, Bishamon Cho, Kyoto. (F.C., Osaka, 34,076).
Shortt, Rev. C. H., 1900, M.S.C.C., Niigata.
Sifton, Miss I. A., 1897, Unc. (A).
Siler, Miss Annice, 1916, M.E.C.S., Hiroshima Girls' School, Hiroshima.
Silhol, Rev. L. J., R.C., Osaka.
Simeon, Miss R., 1915, S.P.G., Jonai, Numazu.
Simpson, Rev. J. B., 1910, S.P.G., (A).
Sims, Mr. J. G., & W., 1914, M.E.C.S., Kwansei Gakuin, Kobe.

Slate, Miss Anna B., 1902, M.E.C., 221 Bluff, Yokohama.
Smelser, Mr. F. L., (& W. A.,) 1895, H F., 2092 Minami Otamachi, Yokohama.
Smith, Miss A., S.P.G., 15 Nakayamate 6 Chome, Dori, Kobe.
Smith, Rev. Frisby D., & W., 190 , Luth., 139 Higashi Kata Machi, Hongo Ku, Tokyo.
Smith, Rev. F. H., & W., 1905, M.E.C., Nandaimon, Seoul, Chosen.
Smith, Miss I. W., 1917, J.E.B., 356 Hyakunin Machi, Okubo, Tokyo.
Smith, Mr. Lloyd M., & W., A.E.C., 1915, Nara.
Smith, Rev. P. A., & W., 1903, A.E.C., Fukui.
Smith, Mr. Roy, & W., 1908, M.E.C.S., Okayama.
Smith, Miss S. C., 1880, P.C.U.S.A., Hokusei Jo Gakko, Sapporo.
Smyser, Rev. M. M., & W., 1903, Unc., Yokote, Akita Ken.
Smyth, Adjutant Annie I., 1906, S.A., 11 Ginza Nichome, Tokyo.
Smythe, Rev. L. C. M., 1913, P.C.S., Nagoya.
Sneyd, Mr. H. S., & W., 1913, Y.M.C.A., 22–A Bluff, Yokohama.
Snider, Miss Cora G., 1912, N.C., Fukuchiyama.
Soal, Miss A., 1916, J.E.B., 17 Hirakawa Cho, Akasaka, Tokyo.
Somervell, Miss M. Geldard, S.P.G., Jonai, Numazu.
Spackman, Rev. H.C., & W., C. of E., Shingakuin, Ikebukuro, Tokyo.
Spencer, Rev. D. S., D.D , & W., 1883, M.E.C., 6 Hatchome, Hisaya Cho, Nagoya.
Spencer, Miss Florence A., 1913, M.S.C.C., Niigata.
Spencer, Miss M. A., 1878, M.E.C., Aoyama Jo Gakuin, Tokyo.
Spencer, Miss M. Dorothy, 1917, A.E.C., Hiromichi, Okazaki Cho, Kyoto.
Spencer, Rev. R. S., & W., 1917, M.E.C., Chinzei Gakuin, Nagasaki.
Spencer, Rev. V. C., 1913, M.S.C.C., Matsumoto (A).
Sprowles, Miss Alberta B., 1905, M.E.C., Aoyama Jo Gakuin, Tokyo. (A).
Stacey, Mr. H., & W., S.D.A., 169–171 Amanuma, Suginami Mura, Toyotama Gun, Tokyo.
Stanford, Rev. A. W., & W., 1886, A.B.C.F.M., 53 Gochome, Yamamoto Dori, Kobe.
Stanley, Mr. V., O.M.S., Kashiwagi, Yodobashi, Tokyo Fu.
Staples, Miss Marie W., M.C.C., Kofu.
Staples, Mr. I. B , & W., 1915, N.C., 207, Komatsubara, Kumamo o.
Starkey, Miss Bertha, 1910, M.E.C., Fukuoka.
Steadman, Rev. F. W., & W., 1901, A.B.F.M.S., 38 Uchimaru, Morioka.
Steele, Rev. H. T., & W., 1906, S.P.G., 6 Goban Cho, Okayama.
Steele, Miss Harriett, 1914, M.P.C., Eiwa Jo Gakko, Maita Cho, Yokohama.
Stegeman Rev. H. & W., 1917, R.C.A., Meiji Gakuin, Shirokane, Shiba, Tokyo.
Steichen, Rev. Michel, 1886, R.C., 35 Tsukiji, Tokyo.
Stevenson, Miss G.S., 1898, C.M.S., Hanazono Cho, Otaru.
Stewart, Miss M., Unc., 3 of 182, Kogai Cho, Azabu, Tokyo.
Stewart, Rev. R. S., & W., 1915, M.E.C.S., 145 N. 5th Ave. La Grange, Ill., U.S.A.
Stewart, Rev. S. A., & W., 1906, M.E.C.S., Sosui Hama, Hiromichi Nishi, Kyoto.
Stier, Mr. W. R. F., & W., 1917, Y.M.C.A., 22 Gochome, Fujimi Cho, Kojimachi, Tokyo.
Stirewalt, Rev. A. J., & W., 1906, Evang. Luth., 388 Furu-Shinyashiki, Kumamoto.
Stoudt, Prof. M., & W., 1917, R.C.U.S.A., 6 Rokken Cho, Sendai.

Stowe, Miss Grace H., 1908, A.B.C.F.M., Kobe College, 60 Shichome, Yamamoto Dori, Kobe.
Stowe, Miss Mary E., 1908, A.B.C F.M., Kobe College, 60 Shichome, Yamamoto Dori, Kobe.
Strothard Miss Alice, 1914, M.C.C., Eiwa Jo Gakko, Kofu.
Suthon, Miss G., 1889, A.E.C., Muro Machi, Musha no Koji, Sagaru, Kyoto.
Sweet, Rev. C. F., & W., 1898, A.E.C., c/o 281, 4th Ave., N.Y., U.S.A.

T

Tammio, Rev. K., & W., 1913, Finn. Luth., Iida, Shinshu.
Tanner, Miss K., S.P.G., 358 Sanko Cho, Shirokane, Shiba, Tokyo.
Tapson, Miss A. M , 1888, C M.S., Odawara.
Tate, Miss, M.C.C., Toriizaka Eiwa Jo Gakko, Azabu, Tokyo.
Tate, Miss Lillian, C.P., Taihoku Formosa.
Taylor, Miss Erma M., 1913, M.E.C., Hirosaki, Aomori Ken.
Taylor, Miss Minnie, 1909, R.C.A., 16 Oura, Higashiyamate, Nagasaki.
Taylor, Mr. Wm. T., & W., 1905, 10 of 24 Yamamoto Dori, 4 Chome, Kobe.
Teague, Miss Carolyn, 1912, M.E.C., Kwassui Jo Gakko, Nagasaki, (A).
Tenny, Rev. C. B., D.D., & W., 1900, A.B.F.M.S., 29 Sanai Machi, Ichigaya, Ushigome Ku, Tokyo.
Tetlow, Miss H. L., 1908, A.E.C , 19 Edoshita Machi, Fukui.
Teusler R. B., M.D., & W., 1900, A.E.C., 27 Tsukiji, Tokyo.
Thiry, Rev. F. T., R.C., Nagasaki.
Thomas, Rev. Father, R.C., Kochi.
Thomas, Miss Hettie A., 1904. M.E.C, Nagasaki.
Thompson, Mrs. David, 1867 P.C.U.S.A., 2 Hinoki Cho, Akasaka, Tokyo.
Thompson, Miss F. L., 1906, C.M.S., 45 Yamanokuchi Cho, Kagoshima.
Thompson, Rev. J W., & W., 1913, Y.M.C.A. T., 249 Naka Sanchome, Kami Fukushima, Osaka.
Thomson, Rev. R. A., D.D., F.R.G.S., & W., 1888, A.B.F.M.S., 39 Nichome, Kitano Cho, Kobe.
Thorlaksson, Rev. S. O., & W., 1916, Luth., Nagoya.
Thornton, Rev. Jesse B., & W., J.E.B., Waki no Hama, Kobe.
Todd, Miss Ethel N., 1913, P.C.U.S.A., c/o Pres. Bd. Msns., 156 5th, Ave., N.Y., U.S.A.
Topping, Rev. Henry, & W., 1895, A B.F.M.S., 43 Uchimaru, Morioka.
Topping, Miss Helen, 1911, A.B.F.M.S., 1120 Gough St., San Francisco, Cal. U.S.A.
Towson, Miss Manie, 1917, M.E.C.S., 8. Tsukiji, Tokyo.
Tracy, Miss Mary E., 1903, W.U.M.S. 212 Bluff, Yokohama.
Trent, Miss E. M., 1894, M.S.C., C., Nagoya.
Tristram, Miss K., 1888, C.M.S., Tsuruhashi Cho, Higashi Nari Gun, Osaka Fu.
Trott, Miss D., 1910, S.P.G., Hirakawa Cho, Kojimachi, Tokyo.
True, Miss Alice, 1898, A.C.C., Amesbury, Mass, (A).
Trueman, Mr. G. E., & W., 1910, Y.M.C.A., 13–A Higashi Yamate, Nagasaki.

Tucker, Rt. Rev. H. St. G., D.D., & W., 1899, A.E.C., Karasumaru Dori, Okakuen Machi, Kyoto.
Tucker, Rev. W.L., 1917, M.E.C.S, 1912 Shimo Shibuya, Tokyo.
Tulpin, Rev. E. A., 1877, R.C., 21 Kasumi Cho, Azabu, Tokyo.
Tweedie, Miss E. G., 1903, M.C.C., Kofu.

U

Unsitalo, Miss S., 1903, Finn. Luth., 438 Sendagi Machi, Akasaka, Tokyo. (A).
Umbreit, Rev. S. J., D.D , & W., 1905, E. A., 33–B., Tsukiji, Tokyo.
Upton, Miss E. F., A.E.C., (Ind.) Omiya.

V

Vanger, Rev. A., 1890, R.C., Nara.
Van Bronkhorst, Rev. A., & W., 1916 R.C.A., 114 Sasaya Machi, Kurume.
Van Horn, Rev. G. W., & W., 1888, P.C.U.S.A., (F.C., Osaka 11,072). c/o Pres. Bd. For. Msns., 156 5th Ave., N.Y., U.S.A.
Van Strien, Rev. D., & W., 1912, R.C.A., 157 Sasayama Machi, Kurume, Fukuoka Ken.
Veazey. Miss M. A., 1892, M.C.C., Eiwa Jo Gakko, Shizuoka.
Veillon, Rev., 1908, R.C., Miyazaki.
Verbeck, Miss Eleanor, 1913, A.E.C., St. John's School, Manlius, N.Y., U.S.A.
Villion, Rev. A., 1871, R.C., Hagi, Yamaguchi Ken.
Vincent, Rev. C. G., & W., 1911, Unc., 73 Myogadani Machi, Koishikawa, Tokyo (A).
Vories, Mr. John, & W., 1914, O.M., Hachiman, Omi.
Vories, Mr. W. M., 1905, O.M., Hachiman, Omi, (F.C., Osaka 17158).
Voules, Miss J. E., 1913, S.P.G., 456 Shimo Gion Cho, Hirano Mura, Kobe.

W

Wagner, Miss D. M., 1913, M.E.C., Hakodate.
Wainwright, Miss M. E., 1887, A.B C.F.M., 141 Tomita Cho, Okayama.
Wainright, Rev. S. H., D.D., & W. 1888, M.E.C.S., 8 Tsukiji, Tokyo.
Walke, Rev. R. A., & W., 1904, A.E.C., Marutamachi, Okazaki Cho, Kyoto.
Walker, Mr. Owen & W., 1917, Y.M.C.A.T., Wata Machi, Himeji.
Walker, Mr. F. B , & W., 1903, S.P.G., 5 Sanchome, Naka Yamate Dori, Kobe.
Waller, Rev. J. G., & W., 1890, M.S.C.C., Nagano.
Walne, Rev. E. N., D.D., & W., 1892, S.B.C., Tanaka Machi, Shimonoseki.
Walser, Rev. T. D., & W., 1916, P.C.U.S.A., 6–B Akashi Cho, Tsukiji, Tokyo.
Walsh, Rev. G. J., M. A., & W., C.M.S., Suketo-o Machi, Tokushima.

Walton, Rev. H. B., & W., 1906, S.P.G., 2082 Minami Ota Machi, Yokohama.
Walton, Rev. M. H. W., & W., C.M.S., 324 Hiratsuka Cho, Hiroshima.
Walvoord, Mr. Anthony, & W., 1905, R.C.A., 16 Oura Higashiyamate, Nagasaki.
Ward, Miss Elizabeth, 1905, A.B.C.F.M., Baikwa Jo Gakko, Osaka Fu, (A).
Ward Miss I. M., 1901, P.C.U.S.A. 98 Sanchome, Kobinata Daimachi, Koishikawa, Tokyo.
Ward, Rev. J. T., D.D. Unc., Osaka.
Warren, Rev. C. M., & W., 1899, A.B.C.F.M., Miyazaki.
Warton, Mrs. R. G., Unc., 19 Ippon Matsu Machi, Azabu, Tokyo.
Wassereau, Rev., 1911, R.C., Tokyo.
Waterhouse, Miss M. C., 1915, A.B.C.F.M., Doshisha Girls' School, Kyoto.
Waterhouse, Rev. Paul B., & W., 1912, O.M., Hachiman, Omi, (A).
Watson, Dr. Wm. K., & W., 1913, Unc., Akasaka Hospital, 17 Hikawa Cho, Akasaka, Tokyo.
Watson, Miss Rebecca J., 1883, M.E.C., 221 Bluff, Yokohama.
Weakley, Rev. W. R., & W., 1895, M.E.C.S., 14 Kawaguchi Cho, Osaka. (F.C., Osaka, 12,122 .
Webb, Rev. A. E., 1894, S.P.G., St. Peter's Church, Zushi, Kanagawa Ken.
Webber, Mr. P. A., & W., 1913, S.D.A., No. 2 of 198 Makura Cho, Jigyo, Higashi Machi, Fukuoka.
Welbourn, Rev. J. A., & W., 1899, A.E.C., 3 Yayoi Cho, Hongo, Tokyo.
Wells, Miss Lillian A., 1900, P.C.U.S.A., 12 Noda, Yamaguchi.
West, Miss A. B., 1883, P.C.U.S.A., 2 Nishi Machi, Nihon-enoki, Shiba, Tokyo.
Weston, Miss M. D., 1895, S.P.G., 5 Sanchome, Naka Yamate Dori, Kobe.
Wheeler, Prof. H. A., & W., 1910, M.E.C., 4 Aoyama Gakuin, Tokyo.
White, Miss Anna L., 1911, M.E.C., Aoyama Jo Gakuin, Tokyo.
White, Rev. S. S., 1890, (& W. absent) A.B.C.F.M., 28 Awazato-machi, Tsuyama, Towada Gun, Okayama Ken.
Whitehead, Miss Mabel, 1917, M.E.C.S. 8 Tsukiji, Tokyo.
Whitener, Rev. H. C., & W., 1912, P.C.U.S.A., Shimo Tatekoji, Yamaguchi.
Whiting, Rev. M. M., & W., 1912, M.C.C., Kobe.
Whitman, Miss M. A., 1883, A.B.F.M.S., 10 Fukuro Machi, Kanda Ku, Tokyo.
Whitney, Mr. J. P., Unc., 107 Yamashita Cho, Yokohama.
Wiberg, Brig. Sven., & W., 1914, S.A., 11 Honmura Cho, Ushigome, Tokyo.
Wilcox, Miss E. F., 1904, A.B.F.M.S., 50 Shimotera Machi, Himeji.
Wilkes, Mr. Paget, & W., J.E.B., (A).
Wilkinson, Mr. Cecil S., & W., J.E.B., Tokushima.
Wilkinson, Rev. E. T., & W., 1905, M.C.C., Nishi Kusabuka Cho, Shizuoka.
Wilkinson, Dr. J. R., & W., 1914, A.E.C., 46 Itchome, Minami Cho, Aoyama, Tokyo.
Williams, Miss A. B., 1910, M.E.C.S. 23 Shichome Naka Yamate Dori, Kobe.
Williams, Miss A. C., 1917, C.M.S., Bishop Poole Girls' School, Tsuruha hi Cho, Higashi Nari Gun, Osaka.

Williams, Miss Hallie R., 1916, A.E.C., 26 Tsukiji, Tokyo.
Williams, Miss Lula, 1911, Sosui Hama, Hiromachi, Kyoto.
Williams, Miss Mary E., 1880, M.P.C., 33 Ura Monzen Cho, Nagoya.
Williams, Miss T., S.P.G., 369 Sanko Cho, Shirokane, Shiba, Tokyo.
Willingham, Rev. C. T., 1902, & W., 1911, c/o Bapt. For. Miss. Bd. Richmond, Va., U.S.A.
Wilson, Mr. L. C., & W. 1917, (Chinese) Y.M.C.A., 12 Shinryudo Cho, Azabu, Tokyo.
Wilson, Major Thomas, & W., 1906, S.A., 31 Fujimi Cho, Azabu, Tokyo.
Wilson, Rev. W. A., & W., 1880, M.E.C.S., Durham, N. Car., U.S.A.
Winn, Rev. Merle C., & W., 1916, P.C.U.S.A., Wakayama.
Winn, Miss M. L., 1882, R.C.A., Sanchome, Omachi, Aomori.
Winn, Rev. T. C., D.D., & W., 1878, P.C.U.S.A., Port Arthur, Manchuria.
Winther, Rev. J. M. T., & W., 1898, Luth., 412 Shinyashiki, Kumamoto.
Woods, Rev. H. F., O.M.S., Kashiwagi Yodobashi Machi, Tokyo Fu.
Woodsworth, Rev. H. F., & W., 1911, M.C.C., 7 of 97 Shichome, Yamamoto Dori, Kobe;
Woodworth, Rev. A. D., D.D., & W., 1892, A.C.C., 26 Kasumi Cho, Azabu, Tokyo.
Woolley, Miss K., S.P.G., Hirakawa Cho, Kojimachi, Tokyo.
Worth, Miss Ida M., 1895, M.E.C.S., Oita, Oita Ken.
Worthington, Miss H. J., 1898, C.M.S., Ashiya Mura, Muko Gun, Hyogo Ken (A).
Wright, Miss Ada H., 1897, A.E.C., Mito.
Wright, Rev. A. S., S.P.G., 11 Sakae Cho, Shiba, Tokyo.
Wyckoff, Mrs. M.N., 1881, R.C.A., 804 Kami Osaki, Tokyo Fu.
Wylie, Miss M. L., 1915, C.M.A., Onomichi.
Wynd, Rev. William, & W., 1894, A.B.F.M.S., c/o A.B.F.M.S. Ford Bldg., Boston, Mass.
Wythe, Miss K. Grace, 1909, M.E.C., Nagoya.

Y

Yates, Rev. N. P., Unc., Tainan, Formosa.
Young, Miss Helen, O.M.S., Kashiwagi, Yodobashi Machi, Tokyo.
Young, Miss Mariana, 1907, M.E.C., Kwassui Jo Gakko, Nagasaki.
Young, Miss M. M., 1895, M.S.C.C., 5 Itchome, Shirakabe Cho, Nagoya.
Young, Rev. T. A., & W., 1912, C.C., 24 Onkura Machi, Fukushima.
Youngren, Rev. August, & W., 1903, F.M.C., 1912 Hidein Cho, Tennoji, Osaka.

Z

Zaugg, Rev. E. H., Ph.D., & W., 1906, R.C.U.S.A., 69 Katahira Cho, Sendai.

LIST OF MISSIONS

1. American Baptist Foreign Missionary Society.

Acock, Miss Amy A., Morioka. (A).
Allen, Miss T., Sendai.
Anderson, Miss Ruby, Tokyo.
Axling, Rev. Wm., D.D., & W., Tokyo.
Benninghoff, Rev. H. B., D.D., & W., Tokyo.
Bixby, Miss A., Himeji.
Brand, Rev. J. C., (retired).
Buzzell, Miss A. S., Sendai.
Camp, Miss E., Osaka.
Carpenter, Miss M. M., Tokyo.
Clagett, Miss M. A., Tokyo.
Converse, Miss C. A., Yokohama.
Crosby, Miss A. R., Tokyo.
Danielson, Miss Mary, Osaka.
Dithridge, Miss H. L., Tokyo.
Fisher, Rev. C. H. D., & W., Yokohama.
Fisher, Mr. Royal Haigh, & W., Yokohama.
Foote, Rev. J. A., & W., Osaka.
Gressitt, Mr. J. F., & W., Tokyo.
Haring, Rev. D. S., Tokyo.
Harrington, Rev. C. K., D.D. & W. Tokyo. (A).
Haven, Miss Margaret, Yokohama.
Holtom, Rev. D. C., & W., Tokyo. (A).
Jesse, Miss Mary D., Sendai. (A).
Jones, Rev. E. H., & W., Mito.
Mead, Miss Lavinia, Osaka.
Munroe, Miss Helen, Yokohama.
Pawley, Miss Annabele, Himeji.
Ross, Rev. C. H., & W., Sendai. (A).
Ryder, Miss G. E., Tokyo.
Scott, Rev. J. H., & W., Osaka.
Steadman, Rev. F. W., & W., Morioka.
Tenny, Rev. C. B., D.D., & W., Tokyo.
Thomson, Rev. R. A., D.D., F. R. G. S., & W., Kobe.
Topping, Rev. H., & W., Morioka.
Whitman, Miss M. A., Tokyo.
Wilcox, Miss E. F., Himeji.
Wynd, Rev. Wm., & W., Tokyo, (A).

2. American Board Commissioners for Foreign Missions.

Adams, Miss Alice P., Okayama.
Allchin, Rev. Geo., & (W. absent), Osaka.
Barrows, Miss M. L., Kobe.
Beam, Rev. Kenneth S., & W., Tokyo.
Bennett, Rev. H. J., & W., Tottori.
Bradshaw, Miss A. H., Sendai.
Cary, Miss Alice E., Tokyo.
Cary, Rev. Otis, D.D., & W., (A.
Cary, Rev. Frank, & W., Sapporo.
Clark, Rev. C. A., & W., Miyazaki.
Cobb, Rev. E. S., & W., Kyoto.
Coe, Miss Estelle, Tottori.
Cozad, Miss Gertrude, Kobe.
Curtis, Miss Edith, Niigata, (A).
Curtis, Rev. W. L., & W., Kyoto.
Daughaday, Miss M. A., Sapporo.
Davis Mrs. J. D., Kobe.
DeForest, Miss C. B., Kobe.
Denton, Miss Mary F., Kyoto.
Dunning, Rev. M. D., & W., Kobe.
Fanning, Miss K. F., Kobe.
Field, Miss Sarah M., Tokyo.
Gordon, Mrs. M. L., Kyoto.
Griswold, Miss Fannie E., Maebashi.
Grover, Mr. Dana I., & W., Kyoto.
Gulick, Rev. Sidney L., D. D., & W., (A).
Hall, Rev. Marion E., & W., Maebashi.
Harrison, Miss Ida W., Kobe.
Hess, Rev. James M., & W., Kyoto.
Holmes, Rev. Jerome C., & W., Otaru.
Howe, Miss Annie L., Kobe.
Hoyt, Miss O. S., Kobe.

Husted, Miss Edith E., Tokyo.
Judson, Miss Cornelia, Matsuyama.
Learned, Rev. D. W., D. D. & W., Kyoto.
Lombard, Rev. F. A., & W., Kyoto.
McKowan, Miss Amy E., Osaka.
Moran, Rev. S. F., & W., Okayama.
Newell, Rev. H. B., D. D., & W., Matsuyama.
Olds, Rev. C. B., & W., Niigata. (A).
Parmelee, Miss H. F., Matsuyama.
Pedley, Rev. Hilton, & W., Maebashi.
Pettee, Rev. J. H., D.D., & W., Tokyo.
Rowland, Rev. George M., D.D., & W., Sapporo.
Rowland, Miss Pauline, Kyoto.
Rupert, Miss N. L., Kobe.
Searle, Miss S. A., Kobe.
Stanford, Rev. A. W., & W., Kobe.
Stowe, Miss Grace H., Kobe.
Stowe, Miss Mary E., Kobe.
Wainwright, Miss M. E., Okayama.
Ward, Miss Elizabeth, Osaka (A).
Warren, Rev. C. M., & W., Miyazaki.
Waterhouse, Miss M. C., Kyoto.
White, Rev. S. S., & (W. absent) Tsuyama.

3. Australian Board of Missions.

Harrison, Rev. E. R., Sankawa, Chiba.

4. American Christian Convention.

Fry, Rev. E. C., & W., Utsunomiya.
Garman, Rev. C. P., & W., Tokyo.
McCord, Rev. E.K., & W., Sendai. (A).
True, Miss Alice. (A).
Woodworth, Rev. A. D., D.D., & W., Tokyo.

5. Assembly of God.

Bernauer, Estella A., Hachioji.
Gray, Mr. F. H., & W., Koga, Ibaraki.
Juergensen, Mr. C. F., & W., Tokyo.
Taylor, Mr. Wm. T., & W., Kobe.

6. American Episcopal Church.

Aldrich, Miss Martha, Kyoto.
Ambler, Rev. J. C., & W., (A).
Ambler, Miss Marietta, Kyoto.
Andrews, Rev. R. W., & W., Maebashi.
Babcock, Miss B. R., (A).
Binsted, Rev. N. S., & W., Akita.
Boyd, Miss L. H., Tokyo.
Bristowe, Miss L. M., (A).
Bull, Miss Leila, Osaka.
Carleen, Deaconess V. D., Maebashi.
Chapman, Rev. J. J., & W., Kyoto.
Chappell, Rev. J., & (W. absent) Tokyo.
Cooke, Rev. A. W., & W., (A).
Cornwall-Legh, Miss M. H., Kusatsu.
Correll, Rev. I. H., D.D., & W., Tokyo.
Correll, Miss Ethel, Sendai.
Dixon, Miss E. M., Morioka.
Dooman, Rev. Isaace, & W., Yamada.
Evans, Rev. Chas. H., & W., Mito.
Gardiner, Miss Ernestine W., Kyoto.
Gardiner, Rev. J. McD., & W., Tokyo.
Gifford, Rev. Frank D., & W., (A).
Heywood, Miss G., Tokyo.
Humphreys, Miss M., Kanazawa.
Kent, Miss K. A. E., Hirosaki.
Kinsley, Miss Amy W., Akita.
Kinsley, Miss Kathleen M., Akita.
Knapp, Deaconess S. T., Tokyo.
Laning, Miss Mary E., Nara.
Lloyd, Rev. J. H., & W., (A).
Madeley, Rev. W. F., & W., Sendai. (A).
Mann, Miss Irene P., Utsunomiya.
Matthews, Miss Mary, Kanazawa.
McGill, Miss Mary B., Kyoto.
McGrath, Miss E. S., Kyoto.
McKim, Rt. Rev. John, D.D., Tokyo.
McKim, Miss Nellie, Tokyo.
McKim, Miss Bessie, Tokyo.
McKim, Rev. J. Cole, & W., Wakamatsu.
McSparraw, Rev. J. L., M.D., & W., Osaka.
Mead, Miss Bessie, Yamagata.
Meredith, Rev. F. C., Aomori.

Neely, Miss C. J., (A).
Newbold, Deaconess E. G., Tokyo.
Nichols, Rev. S. H., & W., Tokyo.
Peatross, Rev. L. A., (A).
Peck, Miss Sally P., Kyoto.
Ranson, Deaconess A. L., Sendai.
Rees, Miss Sarah J., Sendai.
Reifsnider, Rev. C. S., L.H.D., & W., Tokyo.
Reifsnider, Mr. John, & W., Tokyo.
Rix, Miss C. M., Tokyo.
Scherschewsky, Miss C. E., Tokyo.
Smith, Mr. L. M., & W., Nara.
Smith, Rev. P. A., & W., Fukui.
Spencer, Miss M. D., Kyoto.
Suthon, Miss G., Kyoto.
Sweet, Rev. C. F., & W., (A).
Teusler, R. B., M.D., & W., Tokyo.
Tetlow, Miss H. L., Fukui.
Tucker, Rt. Rev. H. St. G., D.D., & W., Kyoto.
Upton, Miss E. F., Omiya.
Verbeck, Miss Eleanor, (A).
Walke, Rev. R.A., & W., Kyoto.
Welbourn, Rev. J. A., & W., Tokyo.
Wilkinson, Dr. J. R., & W., Tokyo.
Williams, Miss Hallie R., Tokyo.
Wright, Miss Ada H., Mito.

7. Bible Societies.

Aurell, Mr. K. E., & W., Tokyo.
Lawrence, Mr. A., & W., Kobe.
Loomis, Rev. H., D.D., & W., Yokohama, (retired)
Parrott, Mr. Fred, & W., Kobe.
Schwartz, Rev. H. W., M.D., & W., Yokohama. (A).

8. Churches of Christ.

Armbruster, Miss Rose T., Akita.
Asbury, Miss Jessie J., Osaka.
Brown, Miss Winifred, Tokyo.
Clawson, Miss Bertha F., Tokyo.
Davey, Rev. P. A., & W., Tokyo.
Erskine, Rev. Wm. H., & W., Osaka.
Garst, Miss Gretchen, (A).
Hagin, Rev. F. E., & W., Tokyo (A).
Lediard, Miss Mary F., Tokyo.
Lee, Rev. F. E., Ph.D., & W., Tokyo.
McCall, Rev. C.F., & W., Akita.
McCoy, Rev. R.D., & W., Tokyo.
Oldham, Miss Lavinia, Tokyo.
Oliphant, Rev. L. D., & W., Akita.
Parker, Miss Edith, Tokyo.
Robinson, Rev. C. E., & W., Osaka.
Scott, Miss Ada, Tokyo.
Young, Rev. T. A., & W., Fukushima.

9. Church of England.

(This list includes only those not listed under C.M.S., and S.P.G.)

Andrews, Rev. E. L., (A).
Austen, Rev. W. T., & W., Yokohama.
Boutflower, Rt. Rev. C. H., D.D. Tokyo.
Boutflower, Miss M. M., Tokyo.
Colborne, Mrs., Hojo, Boshu.
Forester, Rev. the Hon. O. St. M, & W., Yokohama.
Foss, Rt. Rev. H. J., D.D., & W., Kobe.
Hamilton, Miss L. C., (A).
Holland, Miss J. M., Osaka.
Julius, Miss O., Osaka.
Kelly, Rev. H., S.S.M., Tokyo.
Kennion, Miss O., Tokyo.
Moore, Rev. D. H., & W., Tokyo.
Riddell, Miss H., Kumamoto.
Rowlands, Rev. F. W., & W., Fukuoka.
Spackman, Rev. H. C., & W., Tokyo.

10. Christian and Missionary Alliance.

Francis, Miss R. M., Fukuyama.
Francis, Rev. T. R., & W., Matsuyama.
Green, Rev. C. P., & W., Hiroshima.
Lindstrom, Rev. H., & W., Hiroshima.
Wylie, Miss M. L., Onomichi.

11. Church Missionary Society.

A. Hokkaido Mission.

Andrews, Rt. Rev. W., D.D., (A)., & W., Hakodate.

Batchelor, Ven. Archdeacon, D.D., & W., Sapporo.
Bryant, Miss E. M., (A).
Hughes, Miss A. M., (A).
Jex-Blake, Miss M. R., (A).
Lang, Rev. D. M., M.A., & W., Hakodate.
Norton, Miss E. L. B., Sapporo.
Stevenson, Miss G. S, Otaru.

B. Central Japan Mission.

Barclay, Mr. J. Gurney, & W., Matsuyama.
Bleby, Rev. H. L, & W., Tokyo.
Bosanquet, Miss A. C., Tokyo.
Boulton, Miss E. B., (A).
Buncombe, Rev. W. P., (& W.A.) Tokyo.
Carlyle, Miss E. A., (A).
Chapman, Rev. G., & W. (A).
Cowl, Mr. J., & W., Tokyo.
Cox, Miss A. M., Ashiya, Hyogo-ken.
Devenish-Meares, Miss F. S. I., (A).
Elwin, Rev. W. H., & W., Tokyo.
Fugill, Miss E. M., Hamada.
Galgey, Miss L. A., Fukuyama.
Gardener, Miss F., Hiroshima.
Heaslett, Rev. S., & W., (A).
Henty, Miss A. M., Tokushima.
Howard, Miss R. D., Osaka.
Hutchinson, Rev. E. G., Yonago.
Knight, Rev. O. H., & W., (A).
Mann, Rev. J. C., & W., Yonago.
Nash, Miss E., Matsuye.
Pasley, Miss M., Hamada.
Peto, Mr. H., Yonago.
Preston, Miss E. D., Tokushima.
Rawlings, Rev. G. W., & W., Osaka.
Roberts, Miss A., (A).
Sander, Miss M., Tokyo.
Scott, Rev. J. J., & W., (A).
Tapson, Miss A. M., Odawara.
Tristram, Miss K., Osaka.
Walsh, Rev. G. J., & W., Tokushima.
Walton, Rev. M. H. W., & W., Hiroshima.
Williams, Miss A. C., Osaka.
Worthington, Miss H. J., (A).

C. Kyushu Mission.

Cockram, Miss S. H., Kurume.
Duke, Rev. M. O. M., B.A., Oita.
Freeth, Miss F. M. Kumamoto.
Hind, Rev. J., M.A., Kokura.
Horne, Miss A. C. J, Kokura.
Hutchinson, Rev. A. C., Kagoshima.
Hutchinson, Archdeacon A. B., & W., Nagasaki.
Keen, Miss E. M., Kagoshima.
Lane, Miss E. A., Kagoshima.
Lea, Rt. Rev. A., D.D., & W., Fukuoka.
Nott, Miss L. F., Nagasaki.
Painter, Rev. S., & W., Omuta.
Pickard-Cambridge, Rev. C. O., & W, Saseho.
Sells, Miss E. A. P., Kagoshima.
Thompson, Miss F. L., Kagoshima.

12. Evangelical Association.

Bauernfeind, Miss Susan M., Tokyo.
Berner, Miss Natalie, Tokyo.
Erffmeyer, Miss Edna, Osaka.
Erffmeyer, Miss Florence, Osaka.
Kramer, Miss Lois, Tokyo.
Mauk, Miss Laura, Tokyo.
Mayer, Rev. P. S., & W., Tokyo.
Ranck, Miss Elmina, Koriyama.
Schirmer, Miss Kathryn, Koriyama.
Schwab, Rev. B. T., & W., Tokyo.
Schweitzer, Miss Edna, Tokyo.
Umbreit, Rev. S. J., D.D., & W., Tokyo.

13. Free Methodist Church.

Cooper, Rev. S. E., & W., (A).
Hessler, Miss Minnie K., Akashi.
Millican, Rev. R. W., & W., Sumoto, Awaji.
Mylander, Miss Ruth, Osaka.
Youngren, Rev. August, & W., Osaka.

14. General Evangelical Protestant Missionary Society.

Hunziker, Pfarrer Jakob, & W., Tokyo.
Schiller, Supt. Dr. Emil, & W., Kyoto.

Schroeder, Pfarrer E., & W., Tokyo.

15. Hepzibah Faith Mission.

Adams, Mr. R. P., & W., Choshi, Shimosa.
Glenn, Miss Agnes, (A).
Smelser, Mr. F. L., & (W. absent). Yokohama.

16. Japan Evangelistic Band.

Argall, Mrs. C. B. K., Kobe.
Braithwaite, Mrs. G., Tokyo.
Buxton, Rev. B. F., & W., Kobe. (A).
Bullock, Miss E. A., Kobe.
Burnet, Miss E., Tokyo.
Coles, Miss A. M., Tokyo.
Cribb, Miss E. R., Osaka.
Cuthbertson, Mr. James, & W., Tokyo. (A).
Dyer, Mr. A. L., & W., Himeji.
Edmeades, Miss E., (A).
Foster, Mr. Godfrey, Kobe. (A).
Harris, Mr. Richard W., & W., Kobe.
Mozley, Miss G., Himeji.
Penrod, Miss C. T., Tokyo.
Smith, Miss I. W., Tokyo.
Soal, Miss A., Tokyo.
Thornton, Rev. Jesse B, & W., Kobe.
Witkes, Mr. Paget, (A).
Wilkinson, Mr. Cecil S., & W., Tokushima.

17. Japan Book and Tract Society.

Braithwaite, Mr. Geo., & W., Tokyo.

18. A. Finnish Lutheran Gospel Association of Finland.

Hytonen, Miss R., (A).
Lindgren, Kev. R., & W., Tokyo.
Minkkinen, Rev. T., & W., Kamisuwa, Shinshu.
Nylund, Miss F., Iida, Shinshu.
Salonen, Rev. K., & W., (A).
Savolainen, Rev. V., & W., Sapporo.
Tammio, Rev. K., & W., Iida, Shinshu.
Unsitalo, Miss S., (A).

B. Joint Conference of Lutheran Missions Co-operating in Japan.

Akard, Miss Martha B., Fukuoka.
Bach, Rev. D. G. M., & W., Moji.
Bowers, Miss Mary L., Fukuoka, (A).
Brown, Rev. C. L., D.D., & W., Kumamoto. (A).
Hepner, Rev. C. W., & W., Osaka.
Horn, Rev. E. T., & W., Nagoya.
Kipps, Rev. M. M., & W , Tokyo.
Linn, Rev. J. K., & W., Toyohashi.
Lippard, Rev. C. K., D.D., & W., Saga.
Miller, Rev. L. S. G., & W., Fukuoka.
Nielsen, Rev. J. P., & W., Kurume.
Norman, Rev. C. E., & W., Kumamoto.
Smith, Rev. Frisby D., & W., Tokyo
Stirewalt, Rev. A. J., & W., Kumamoto.
Thorlaksson, Rev. S. O., & W., Nagoya.
Winther, Rev. J. M. T., & W., Kumamoto.

19. Methodist Church, Canada.

Ainsworth, Rev. Fred, Kanazawa.
Allen, Miss A. W., (A).
Armstrong, Miss M. E., (A).
Armstrong, Rev. R. C., Ph.D., & W., Kobe.
Bates, Rev. C. J. L., D.D., & W., (A).
Bird, Miss E., (A).
Blackmore, Miss I. S., (A).
Campbell, Miss Edith, Tokyo.
Chappell, Miss Constance, Tokyo.
Coates, Rev. H. H., D.D., & W., Hamamatsu.
Cragg, Rev. W. J. M., & W., Kobe.
Craig, Miss M., Tokyo.
DeWolf, Miss H. E., (A).
Drake, Miss Katharine I., Uyeda.
Fryer, Rev. W. O., & W., (A).
Govenlock, Miss Isabelle, A .
Hamilton, Miss F. G., Tokyo.
Harper, Miss R. A., Tokyo.
Hart, Miss C. E., (A).
Henningar, Rev. E. C. (W.S.), & W., Kobe.
Holmes, Rev. C. P., & W., Fukui.

Hurd, Miss Helen R., Uyeda.
Jost, Miss H. J., Kanazawa.
Keagey, Miss M. D., Tokyo.
Lackner, Miss E. A., Nagano.
Lediard, Miss E., Kanazawa.
Lindsay, Miss O. C., (A).
McKenzie, Rev. D. R., D.D., & W., (A).
McLeod, Miss Anna, Kanazawa.
McWilliams, Rev. W. R., & W., Tokyo.
Melton, Miss M., Tokyo, (A).
Misener, Mrs. E. W., (A).
Norman, Rev. D., & W., Nagano.
Norman, Miss L., Kobe.
Outerbridge, Rev. H. W., & W., Kobe.
Patterson, Rev. G. S., & W., (A).
Parker, Miss Mary M., Toyama.
Payne, Miss Ada M., Toyama.
Pinsent, Mrs. A. M., Shizuoka.
Price, Rev. P. G., & W., Toyama.
Preston, Miss E., Tokyo.
Robertson, Miss M. A., Kofu.
Ryan, Miss Esther, Kofu.
Saunby, Rev. J. W., D.D., & W., Kanazawa.
Scott, Miss Mary, Nagano.
Staples, Miss Marie W., Kofu.
Strothard, Miss Alice, Kofu.
Tate, Miss, Tokyo.
Tweedie, Miss E. G., Kofu.
Veazey, Miss M. A., Shizuoka.
Whiting, Rev. M. M., & W., Kobe.
Wilkinson, Rev. A. T., & W., Shizuoka.
Woodsworth, Rev. H. F., & W., Kobe.

20. Methodist Episcopal Church

A. Japan Mission Council

Alexander, Rev. R. P., & W., Tokyo.
Berry, Rev. A. D., D.D., Tokyo.
Bishop, Rev. Charles, & W., Tokyo.
Blair, Rev. F. H., & W., Tokyo.
Bull, Rev. E. R., & W., (A).
Chappell, Rev. B., D.D., (A).
Davison, Rev. C. S., & W., (A).
Davison, Rev. J. C., D.D., Kumamoto.
Draper, Rev. G. F., S.T.D., & W., Yokohama.
Harris, Bishop M. C., D.D., LL.D., Tokyo.
Heckelman, Rev. F. W., & W., Sapporo.
Holliday, Mr. G. A., (W.S.).
Iglehart, Rev. C. W., & W., Sendai.
Iglehart, Rev. E. T., & W., Tokyo.
Jones, Rev. J. I., & W., (A).
Martin, Prof. J. V., & W., Tokyo.
Scott, Rev. F. N., & W., (A).
Smith, Rev. F. H., & W., Seoul.
Spencer, Rev. D. S., D.D., & W., Nagoya,
Spencer, Rev, R. S., & W., Nagasaki.
Wheeler, Prof. H. A., & W., Tokyo.

B. East Japan Mission, Woman's Foreign Missionary Society

Alexander, Miss Bessie, Sapporo.
Atkinson, Miss Anna P., Nagoya.
Baucus, Miss Georgiana, Yokohama.
Bodley, Miss E., Hakodate.
Chappell, Miss Mary, (A).
Chase, Miss Laura, Tokyo.
Cheney, Miss Alice, Tokyo.
Couch, Miss Helen, Hakodate.
Courtice, Miss Lois K., Nagoya.
Daniel, Miss N. Margaret, Tokyo.
Dickerson, Miss Augusta, (A).
Dickinson, Miss Emma E., Yokohama.
Draper, Miss Winifred F., (A).
Goodwin, Miss Lora C., Sapporo.
Heaton, Miss C. A., Sendai.
Hewett, Miss E. J., (A).
Hopkins, Miss Rhoda May, (A).
Imhoff, Miss Louise, Sendai.
Lee, Miss Edna, Yokohama.
Lee, Miss Mabel, (A).
MacIntire, Miss Frances W., Hakodate.
Pider, Miss Myrtle Z., (A).
Russell, Miss M. Helen, Hirosaki.
Slate, Miss Anna B., Yokohama.
Spencer, Miss M. A., Tokyo.
Sprowles, Miss Alberta B., Tokyo.
Taylor, Miss Erma M., Hirosaki.
Wagner, Miss D. M., Hakodate.
Watson, Miss Rebecca J., Yokohama.

White, Miss Anna L., Tokyo.
Wythe, Miss K. Grace, Nagoya.

C. West Japan Mission, Woman's Foreign Missionary Society.

Appenzeller, Miss Ida, Tokyo.
Ashbaugh, Miss A. M., Nagasaki.
Bangs, Miss Louise, (A).
Draper, Miss Marion R., (A).
Finlay, Miss L. Alice, Kagoshima.
Howey, Miss Harriet, Kumamoto.
Ketchum, Miss Edith L., (A).
Kidwell, Miss L. M., (A).
Lee, Miss Bessie M., Fukuoka.
Matheson, Miss Margaret L. A., Nagasaki.
Peckham, Miss Carrie, Nagasaki.
Peet, Miss Azalia, Kagoshima.
Place, Miss Pauline, Nagasaki.
Plimpton, Miss Margaret, Fukuoka.
Poole, Miss Carrrie M., (A).
Russell, Miss E., Nagasaki.
Russell, Miss May, Nagasaki.
Starkey, Miss Bertha, Fukuoka.
Teague, Miss Carolyn, (A).
Thomas, Miss Hettie A., Nagasaki.
Young, Miss Mariana, Nagasaki.

21. Methodist Episcopal Church South.

Bennett, Miss Nellie, (A).
Callahan, Rev. W. J., & W., Uwajima.
Cook, Miss M. M., Hiroshima.
Davis, Rev. W. A., & W., (A).
Demaree, Rev. T. W. B., & W., Oita.
Frank, Rev. J. W., & W., Nakatsu.
Gaines, Miss Rachel, Hiroshima.
Gaines, Miss N. B., Hiroshima.
Gist, Miss Annette, Kobe.
Haden, Rev. T. H., D.D., Kobe.
Hager, Rev. S. E., D.D., & (W. absent) Kobe.
Hatcher, Miss A. K., Tokyo.
Holland, Miss Charlie, Oita.
Jones, Rev. H. P., & W., Hiroshima.
McDowell, Miss Jessie, Hiroshima.
Matthews, Rev. W. K., & W., Kobe.
Meyers, Rev. J. T., & W., Hiroshima.
Miller, Miss Janet, Hiroshima.
Newcomb, Miss Ethel, (A).
Newton, Rev. J. C. C., D.D., & W., (A).
Ogburn, Rev. N. S. Jr., Mitajiri.
Oxford, Mr. Jas. S., & W., (A).
Shannon, Miss Ida, Hiroshima.
Shannon, Miss Katherine, Hiroshima.
Siler, Miss Annice, Hiroshima.
Sims, Mr. J. G., & W., Kobe.
Smith, Mr. Ray, & W., Okayama.
Stewart, Rev. R. S., & W., (A.
Stewart, Rev. S. A., & W., Kyoto.
Towson, Miss Manie, Tokyo.
Tucker, Rev. W. L., Tokyo.
Wainright, Rev. S. H., D.D., & W., Tokyo.
Weakley, Rev. W. R., & W., Osaka.
Whitehead, Miss Mabel, Tokyo.
Williams, Miss A. B., Kobe.
Wilson, Rev. W. A., & W., (A).
Worth, Miss Ida, Oita.

22. Methodist Protestant.

Coates, Miss A. L., Hamamatsu.
Cronise, Miss Florence, Nagoya.
Dawson, Miss Elizabeth, (A).
Hodges, Miss Olive I., Yokohama.
Layman, Rev. L., D.D., & W., Yokohama.
Obee, Rev. E. I., & W., Nagoya.
Schlegelmilk, Miss Donna, Yokohama.
Steele, Miss Harriet, Yokohama.
Williams, Miss Mary E., Nagoya.

23. Missionary Society Church of England in Canada.

Archer, Miss A. L., Gifu.
Baldwin, Rev. J. M., & W., Nagoya.
Bowman, Miss N. F. H., (A).
Cooke, Miss M. S., Nagoya.
Gale, Rev. W. H., Matsumoto.
Hamilton, Rt. Rev. H. J., & W., Nagoya.
Hamilton, Miss F., Matsumoto.
Lenox, Miss E. G., Niigata.
Makeham, Miss S. E., Nagano.
Millman, Rev. R. M., & W., Toyohashi.
Powles, Rev. P. S. C., & W., Takata.
Robinson, Rev. J. C., & W., (A).

Robinson, Miss Hilda M., (A).
Shaw, Miss L., Osaka.
Shortt, Rev. C. H., Niigata.
Spencer, Rev. V. C., A).
Spencer, Miss E. M., Nagoya.
Trent, Miss E. M., Nagoya.
Waller, Rev. J. G., & W., Nagano.
Young, Miss M. M., Nagoya.

24. Nazarene Church.

Eckel, Rev. W. A., & W., Kyoto.
McPherson, Miss F. Ethel, Kyoto.
Staples, Rev. I. B., & W., Kumamoto.

25. Omi Mission

Vories, Mr. John, & W., Hachiman, Omi.
Vories, Mr. W. M., Hachiman, Omi.
Waterhouse, Rev. Paul B., & W., Hachiman, Omi. (A).

26. Oriental Missionary Society

Clarke, Mr. Chas., Tokyo.
Cowman, Rev. C. E., & W., Tokyo. (A).
Hertzler, Miss Verna S., Tokyo.
Kilbourne, Rev. E. A., & W., Tokyo.
Kilbourne, Rev. E. L., & W., Tokyo.
Stanley, Mr. V., Tokyo.
Woods, Rev. H. F., Tokyo.
Young, Miss Helen, Tokyo.

27. Pentecost Bands of the World

Abel, Mr. Fred, & W., Fukaya, Saitama.
Long, Mr. Edward R., & W., Fukaya, Saitama.

28. Presbyterian Church in U.S.A.

Alexander, Miss S., Kawanishi, Hyogo.
Arbury, Miss Katherine, Osaka.
Ayres, Rev. J. B., D.D., Osaka.
Ballagh, Mr. J. C., Tokyo.
Bigelow, Miss G. S., Shimonoseki.
Brokaw, Rev. Harvey, D.D., & W., Kyoto.
Chapman, Rev. E. N., Tokyo.
Clark, Miss Sarah F., Kanazawa.
Curtis, Rev. F. S., Shimonoseki.
Daugherty, Miss Lena G., Tokyo.
Davidson, Miss F. E., Sapporo. (A).
Detweiler, Rev. J. E., & W., Fukui (A).
Dosker, Rev. R. J., Matsuyama.
Dunlop, Rev. J. G., D.D., & W., Kanazawa. (A).
Ellis, Miss Nina P., Shimonoseki.
Evans, Miss Elizabeth, Sapporo.
Fulton, Rev. G. W., D.D., & W., Osaka. (A).
Garvin, Miss A. E., Kure.
Gorbold, Mrs. R. P., Osaka.
Hail, Rev. A. D., D.D., Osaka.
Hail, Rev. J. B, D.D., & W., Osaka, (A).
Hail, Mrs. J. E., Osaka.
Halsey, Miss L. S., Tokyo.
Hannaford, Rev. Howard D., Kyoto.
Hereford, Rev. W. F., & W., Hiroshima.
Imbrie, Rev. Wm., D.D., & W., Tokyo.
Johnson, Rev. W. T., & W., Tokyo, (A).
Johnstone, Miss Janet M., Kanazawa.
Lake, Rev. L. C., & W., Sapporo.
Landis, Rev. H. M., & W., Tokyo.
Larsen, Miss Evelyn, Tokyo.
Leavitt, Miss Julia, Tanabe. (A).
London, Miss M. H., Tokyo.
Luther, Miss I. R., Kanazawa.
MacNair, Mrs. T. M., Tokyo.
McCauley, Mrs. J. K., Tokyo.
McCrory, Miss Carrie H., Otaru.
McDonald, Miss M. D., Tokyo. (A).
Milliken, Miss E. P., Tokyo.
Monk, Miss Alice M., Sapporo.
Morgan, Miss Agnes E., Yokkaichi.
Murray, Rev. D. A., D.D., & W., Tsu, Ise.
Pierson, Rev. G. P., D.D., & W., Nokkeushi, Hokkaido.
Porter, Miss F. E., Kyoto. (A).
Ransom, Miss Mary H., Wakayama.
Reischauer, Rev. A. K., D.D., & W. Tokyo.
Riker, Miss Jessie, Yamada, Ise.

Smith, Miss S. C., Sapporo.
Thompson, Mrs. David, Tokyo.
Todd, Miss Ethel N., Osaka. (A).
Van Horn, Rev. G. W., & W., Osaka. (A).
Walser, Rev. T. D., & W., Tokyo.
Wells, Miss Lillian A., Yamaguchi.
West, Miss Annie B., Tokyo.
Whitener, Rev. H. C., & W., Yamaguchi.
Winn, Rev. Merle C., & W., Wakayama.
Winn, Rev. T. C., D.D., & W., Port Arthur.

29. Presbyterian Church, South, U. S. A.

Atkinson, Miss M. J., Takamatsu.
Brady, Rev. J. H., & W., Susaki.
Buchanan, Rev. W. McS., D.D., & W., Kobe.
Buchanan, Rev. W. C., & W., Gifu.
Cumming, Rev. C. K., & W., Toyohashi.
Curd, Miss Lillian, Tokushima.
Dowd, Miss Annie, Kochi.
Ellis, Mrs. Charles, Kochi.
Erickson, Rev. S. M , & W., Takamatsu.
Fulton, Rev. D., & W., Okazaki.
Fulton, Rev. S. P., D.D., & W., Kobe.
Hassell, Rev. A. P., & W., Takamatsu.
Hassell, Rev. J. Woodrow, & W., Takamatsu.
Kirtland, Miss Leila, Nagoya.
Logan, Rev. C. A., D.D., & W., Tokushima.
Lumpkin, Miss Estelle, Tokushima. (A).
McAlpine, Rev. R. E., D.D., & W., Nagoya.
McIlwaine, Rev. W. B., & W., Kochi.
Moore, Rev. J. W., Kochi.
Munroe, Rev. H. H., & W., Kochi.
Myers, Rev. H. W., D.D., & W., Kobe.
Ostrom, Rev. H. C., & W., Tokushima.
Patton, Miss A. V., Okazaki.
Patton, Miss F. D., Okazaki.
Smythe, Rev. L. C. M., & W., Nagoya.

30. Roman Catholic Church.

Alvares, Prefet Apostolique, Tokushima.
Anchen, Rev. P., Hakodate.
Andrieu, Rev., Tokyo.
Aurientis, Rev. P., Vicar Gen., Kyoto.
Berlioz, Rt. Rev., Sendai.
Bertrand, Rev. Fr., Kokura.
Biannic, Rev. Jean, Aomori.
Billing, Rev. L., (A).
Birraux, Rev. J., Ise.
Boehrer, Rev. J. F., Fukuoka.
Bois, Rev. J. F., Nagasaki.
Bois, Rev. F. L. J., Nagasaki.
Bonnet, Rev. F., (W.S.).
Brenguir, Rev. L., Kumamoto.
Bouige, Rev. L. H., Kagoshima.
Bousquet, Rev. M. J., (W.S.).
Breton, Rev. M. J., Nagasaki.
Cadilhac, Rev. H., Vicar Gen., Utsunomiya.
Caloin, Rev. E., (W.S.).
Castanier, Rev. E., (W.S.).
Cesca, Rev. Father, Niigata, (W. S.).
Cesselin, Rev. C., Miyagi. (W.S.).
Cesselin, Rev. G., (W.S.).
Cettour, Rev. J., Yamaguchi. (W. S.).
Chabagne, Rev. J., (A).
Chambon, Rev. J. A., Hakodate.
Chapdelaine, Rev. (A).
Charron, Rev. T., Himeji.
Cherel, Rev. J. M., Tokyo.
Cornier, Rev. A., (W.S.).
Combaz, Rt. Rev. J. C., Nagasaki.
Corgier, Rev. F., (W.S.).
Cotrel, Rev., Oita.
Dalidert, Rev., Shirakawa.
Daridon, Rev. H., Tottori.
Deflrenes, Rev. Jos., Fukushima.
Delahaye, Rev., Shizuoka.
Demongelle, Rev. A. H., (A).
Deruy, Rev., (W.S.).
Dossier, Rev. R., Morioka.
Drouart, de Fezey, Rev. F. L. Gotenba.
Drouet, Rev., Nagasaki.

Durand, Rev. J. E., Nagasaki.
Duthu, Rev. J. B., Okayama.
Evrard, Rev. F., Vicar Gen., Yokohama.
Fage, Rev. F., Kobe.
Ferrié, Rev. J. B., (A).
Flaujac, Rev., Tokyo.
Fressenon, Rev. M., Kagoshima.
Garnier, Rev. L. F., Nagasaki.
Geley, Rev., J. B., Wakayama.
Giraudias, Rev., (W. S.).
Gracy, L., Nagasaki.
Grinand, Rev. A., Kyoto.
Halbout, Rev. A., Kagoshima.
Hermann, Rev. Father, Toyama.
Hervé. Rev., (W. S.).
Heuzet, Rev. A. E., Nagasaki.
Hutt, Rev. Alfred, Hakodate.
Jacquet, Rev. C., Vicar Gen., Sendai.
Johan, Rev. Father, Matsuyama.
Joly, Rev. E. C., Miyazaki.
Lafon, Rev. H., Fukushima.
Laisne, Rev. T., (A).
Langlais, Rev. J., (A).
Lebarbey, Rev., (W. S.).
Lebel, Rev. E., Kumamoto. (A).
Lemarie, Rev. F. P. M., Kumamoto.
Lemoine, Rev. J. C., (W. S.).
Lissarrague, Rev., (W. S.).
Marie, Rev. L. C., Hiroshima.
Marlon, Rev. P. Fukushima.
Marmonier, Rev. P. C. H., Osaka.
Martin, Rev. R. C., Miyazaki.
Mathon, Rev. Remy, (W. S.).
Matrat, Rev. J. F., Nagasaki.
Mayrand, Rev. P. A., Hachioji.
Milan, Rev. Father, Uwajima.
Mohr, Rev. Father, Yamagata.
Montagu, Rev. L., Sendai.
Noailles, Rev. Olivier, de., Yokohama.
Perrin, Rev. H., Kobe.
Pettier, Rev. A. E., Yokohama.
Pouget, Rev. A., Morioka.
Puissant, Rev. M., Osaka.
Raoult, Rev. G. E., Kumamoto.
Reiners, Prefet Apostolique, Kanazawa.
Relave, Rev. T. L., Miyazu, Tango.
Rey, Rt. Rev. Archbishop, J. P., Tokyo.
Rey, Rev. A., Okayama.
Reynaud, Rev. Jules, Sendai. (A).
Salmon, Rt. Rev. M. A., Vicar Gen. Nagasaki.
Silhol, Rev. L. J., Osaka.
Steichen, Rev. Michel, Tokyo.
Thiry, Rev. F. T., Nagasaki.
Thomas, Rev. Father, Kochi.
Tulpin, Rev. E. A., Tokyo.
Vagner, Rev. A., Nara.
Veillon, Rev, Miyazaki.
Villion, Rev, A., Yamaguchi.
Wassereau, Rev., Tokyo.

31. Reformed Church in America.

Ballagh, Rev. J. H., D.D., Yokohama.
Couch, Miss Sara M., Nagasaki.
Hoekje, Rev. W. G., & W., Saga.
Hoffsommer, Mr. W. E., & W., Tokyo.
Hospers, Miss Hendrine E., Saga.
Kuyper, Rev. Hubert, (A).
Kuyper, Miss Jennie M., Yokohama.
Lansing, Miss Harriet M., Fukuoka.
Moulton, Miss Julia, Yokohama.
Noordhoff, Miss Jeane M., Shimonoseki.
Oltmans, Rev. Albert, D. D., & W., Tokyo.
Oltmans, Miss C. J., Yokohama.
Oltmans, Miss F. E., Shimonoseki.
Peeke, Rev. H. V. S., D.D., & W., Fukuoka. (A).
Pieters, Rev. Albertus, D.D., & W., Oita.
Pieters, Miss Johanna A., (A).
Ruigh, Rev. D.C., & W., (A).
Ryder, Rev. S. W., & W., Kagoshima.
Shafer, Rev. Luman J., & W., (A).
Stegeman, Rev. H., & W., Tokyo.
Taylor, Miss Minnie, Nagasaki.
Van Strien, Rev. David, & W., Kurume.
Walvoord, Mr. Anthony, & W., Nagasaki.
Winn, Miss M. Leila, Aomori.
Wyckoff, Mrs. M. N., Tokyo.

32. Reformed Church in U. S. A. (German)

Ankeney, Rev. Alfred, Yamagata.

Brick, Miss Ollie A., (A).
Faust, Rev. A. K., Ph. D., & W., Sendai.
Fisher, Mr. Isaac J., Tokyo.
Gerhard, Miss Mary A., (A).
Gerhard, Prof. Paul L., & W., Sendai.
Guinther, Rev. E. H., & W., Yamagata.
Hansen, Kate I., Sendai.
Kriete, Rev. C. D., & W., (A).
Lindsey, Miss Lydia A., Sendai.
Miller, Rev. H. K., & W., Tokyo.
Moore, Rev. J. P., D.D., & W., (A).
Nicodemus, Prof. F. B., & W., Sendai.
Noss, Rev. Christopher, D. D., & W., (A).
Pifer, Miss B. Catherine, (A).
Schaffner, Rev. P. F., & W., Wakamatsu.
Schneder, Rev. D. B., D.D., & W., Sendai.
Seiple, Rev. W. G., Ph. D., & W., Sendai.
Seymour, Miss Elsie J., Sendai.
Stoudt, Prof. O. M., & W., Sendai.
Zaugg, Rev. E. H., Ph. D., & W., Sendai.

33. Russian Orthodox Christian Church.

Sergie, Archbishop, Tokyo.

34. Salvation Army.

Beaumont, Brigadier John W., & W., Tokyo.
De Groot, Colonel J. W., & W, Tokyo.
Pennick, Ensigh Henry R., & W., Tokyo.
Smyth, Adjutant Annie I., Tokyo.
Wiberg, Brigadier S., & W., Tokyo.
Wilson, Major Thomas, & W., Tokyo.

35. Scandinavian Alliance.

Anderson, Rev. Joel, & W, Tokyo.
Carlson, Rev. C. E., & W., Izu.
Peterson, Miss A. J., Chiba.

36. Southern Baptist Convention.

Bouldin, Rev. G. W., & W., Kokura.
Chiles, Miss C. H., Fukuoka.
Clarke, Rev. W. H., & W., Kumamoto.
Dozier, Rev. C. K., & W., Fukuoka.
Medling, Rev. P. P., & W., Kagoshima.
Mills, Mr. E. O. & W., Nagasaki.
Ray, Rev. J. F., & W., (A).
Rowe, Rev. J. H., & W., Fukuoka.
Walne, Rev. E. N., D.D., & W., Shimonoseki.
Willingham, Rev. C. T., & W., (A).

37. Seventh Day Adventist.

Anderson, Mr. A. N., & W., Nagoya.
Benson, Mr. H. F., & W., Aizu, Wakamatsu.
Cole, Mr. A. B., & W., Tokyo.
Herboltzheimer, Mr. J. N., & W., Yokohama.
Hoffman, Rev. B. P., & W., Tokyo.
Jacques, Mr. S. G., & W., Sapporo.
Stacey, Mr. H., & W., Tokyo.
Webber, Mr. P. A., & W., Fukuoka.

38. Society of Friends.

Binford, Mr. Gurney, & W., Mito.
Bowles, Mr. Gilbert, & W., Tokyo, (A).
Gifford, Miss Alice C. Tokyo.
Jones, Mr. Thomas E., & W., Tokyo.
Lewis, Miss Alice G., Tokyo. (A).
Nicholson, Mr. Herbert V., Tokyo.
Rhoads, Miss Esther B., Tokyo.
Sharpless, Miss Edith F., Mito.

39. Society for the Propagation of the Gospel.

A. South Tokyo Diocese.

Bickersteth, Mrs. Edward, Tokyo.
Bosanquet, Miss N. M., (A).
Boyd, Miss H., Tokyo.
Cholmondeley, Rev. L. B., Tokyo.
Chope, Miss D. M., Tokyo.
France, Rev. W. F., Tokyo.
Gemmill, Rev. Wm. C., Tokyo.

Grey, Rev. W. T., & W., (A).
Hogan, Miss F. M. F., Tokyo.
Menteth, Miss L. Stuart, Chiba.
Miles, Rev. B. N., & W., Yokohama.
Nevile, Miss C. L., (A).
Philipps, Miss E. G., Tokyo.
Pringle, Miss F. C., Odawara.
Richards, Rev. A. R., & W., Hamamatsu.
Sharpe, Rev. A. L., & W., Numazu.
Shaw, Rev. R. D. M., & W., Shizuoka.
Shepherd, Miss K. M., Chiba.
Simeon, Miss R., Numazu.
Somervell, Miss M. G., Numazu.
Simpson, Rev. J. B., (A).
Tanner, Miss L. K., Tokyo.
Trott, Miss D., Tokyo.
Webb, Rev. A. E., Dzushi.
Williams, Miss T. C., Tokyo.
Woolley, Miss K., Tokyo.
Wright, Rev. A. S., Tokyo.

B. OSAKA DIOCESE.

Case, Miss D., Kobe.
Foxley, Rev. C., & W., Himeji.
Gregson, Miss D., Okayama.
Holmes, Miss M. M., Kobe.
Howard, Miss E., Kobe.
Kettlewell, Rev. F., Kobe.
Parker, Miss A., (A).
Rowland, Miss E. M., Kobe.
Smith, Miss A., Kobe.
Steele, Rev. H. T., & W, Okayama.
Voules, Miss J. E., Kobe.
Walker, Mr. F. B., & W., Kobe.
Weston, Rev. F., & W., Kobe.

40. United Brethren in Christ.

Cosand, Rev. Joseph, Tokyo.
Hayes, Rev. W. H., & W., Tokyo.
Knipp, Rev. J. Edgar, & W., Kyoto.
Moore, Miss Ellen, Tokyo.
Shively, Rev. B. F., & W., Kyoto.

41. Unitarian Mission.

MacCauley, Rev. Clay, D.D., Tokyo.

42. Universalist Mission.

Hathaway, Miss M. A., Tokyo.
Keirn, Rev. G. I., D.D., & W., Tokyo, (A).
Lobdell, Rev. N. L., & W., Shizuoka.

43. Woman's Union Missionary Society.

Alward, Miss Clara, Yokohama.
Crosby, Miss Julia N., Emeritus, Yokohama.
Loomis, Miss Clara D., Yokohama.
Merriman, Miss Faith, Yokohama.
Pratt, Miss Susan, Yokohama.
Tracy, Miss Mary E., Yokohama.

44. Young Men's Christian Association.

Barnhart, Mr. B. P., & W., Seoul.
Brockman, Mr. Frank M., & W., Seoul.
Brown, Mr. Frank H., & W., Tokyo.
Converse, Mr. G. O., Sendai.
Davis, Mr. J. Merle, & W., Tokyo.
Fisher, Mr. Galen M., & W., Tokyo.
Gleason, Mr. George, & W., Osaka.
Grafton, Mr. H. H., & W., Kyoto.
Gregg, Mr. George A., Seoul.
Hibbard, Mr. C. V., & W., (A).
Hudson, Mr. R. D., & W., Dairen.
Jorgensen, Mr. Arther, & W., Tokyo.
Lucas, Mr. A. E., & W., Seoul.
McLennan, Mr. D., Tokyo.
Phelps, Mr. G. S., & W., Yokohama.
Ryan, Mr. W. S., & W., Tokyo.
Stier, Mr. W. R. F., & W., Tokyo.
Sneyd, Mr. H. S., & W., Yokohama.
Trueman, Mr. G. E., & W., Nagasaki.
Wilson, Mr. L. C., & W., Tokyo.

45. Young Men's Christian Association Teachers.

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Cole, Mr. Rex, Osaka.
Collins, Mr. H., Hiroshima.
Copp, Mr. C. W., Iwakuni, Yamaguchi.
Emery, Mr. L. B., Nagoya.
Grant, Mr. J. P., Yamaguchi.
Hanson, Mr. H. T., Yokohama.

Hicks, Mr. C. R., Kyoto.
Jacobsen, Mr. E. L., & W., Kobe.
Langman, Mr. P. J., & W., Hakodate.
McKinnon, Mr. D. B., Otaru.
Mount, Mr. Lloyd, Yamaguchi.
Pollock, Mr. C., Kagoshima.
Shaw, Mr. Glenn, & W., Yamaguchi.
Thompson, Mr. J. W., & W., Osaka.
Walker, Mr. Owen, & W., Himeji.

46. Young Women's Christian Association.

Allchin, Miss Agnes, Yokohama.
Baker, Miss Mary, Yokohama.
Crawford, Miss Inez, Tokyo.
Fonda, Miss Ethel, Tokyo.
Gunter, Miss Mamie E., Tokyo.
Hard, Miss Clara, T., Osaka.
Kaufman, Miss Emma, Tokyo.
Matthew, Miss Margaret L., Tokyo.
Nixon, Miss Esther, Tokyo.
Page, Miss Mary, Tokyo.

47. Canadian Presbyterian.

Adair, Miss Lily, Taihoku.
Clazie, Miss Mabel G., Tamsui, (A).
Connell, Miss Hannah, Tamsui.
Dowie, Mr. K. W., & W., Taihoku.
Elliot, Miss Isabel, Taihoku.
Ferguson, J. W., M.D., & W., Taihoku.
Gauld, Rev. William, & W., Taihoku.
Gray, Mr. A. A., M.D., & W., (A).
Kinney, Miss J. M., Tamsui.
Luscombe, Miss M. E., Tamsui.
MacKay, Mr. G. W., & W., Tamsui.
McLeod, Rev. D. W., & W., Tamsui.
Tate, Miss Lillian, Taihoku.

48. English Presbyterian.

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Barclay, Rev. T., Tainan.
Barnett, Miss Margaret, Tainan.
Butler, Miss A. E., (A).
Ferguson, Rev. D., & W., Tainan.
Gushue-Taylor, Dr. G., & W., Tainan.
Jones, Rev. D. P., (W.S.).
Landsborough, Dr. D., & W., (A).
Livingston, Miss A. A., Shoka.
Lloyd, Miss J., Tainan.
Mackintosh, Miss Sabine E., Tainan.
Maxwell, Dr. J. L., M.D., & W., (A).
Montgomery, Rev. W. E., & W., (A).
Moody, Rev. Campbell N., (A).
Nielson, Rev. A. B., Tainan.
Reive, Miss A. D., Tainan.

49. Unconnected with any Mission.

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Atchinson, Rev. R., & W., Kobe.
Brand, Mr. Herbert G., & W., Tokyo (A).
Bullis, Miss E. M., Kobe.
Chandler, Miss Ada B., Asahigawa.
Coleman, Mr. H. E., & W., Tokyo.
Cunningham, Rev. W. D., & W., Tokyo.
Evans, Miss Sarah, Kobe.
Ewing, Miss A. M., Tokyo.
Gillett, Miss E. T., Tokyo.
Gundert, Rev. W., & W., Kumamoto.
Hansee, Miss Martha L., Tokyo.
Hartshorne, Miss A. C., Tokyo.
Hutchings, Miss A. M., Nikko.
Kingsbury, Rev. W. de L., Nagoya.
McCaleb, Mr. J. M., (& W. A.), Tokyo.
MacDonald, Miss A. C., Tokyo.
Messenger, Rev. J. F., & W., Tokyo.
Miller, Miss Alice, Tokyo.
Moon, Miss Myra B., Tokyo.
Moore, Rev. B. S., & W., Yokohama.
Nixon, Miss Emily, Kyoto.
Piper, Miss Margaret F., Osaka.
Rollstin, Mr. W. P., Okayama.
Scudder, Rev. Doremus, & W., Tokyo.
Sheppard, Miss E., Kobe.
Smyser, Rev. M., & W., Yokote.
Stewart, Miss M., Tokyo.
Taylor, Rev. Wm. T., & W., Kobe.
Warton, Mrs. R. G., Tokyo.
Watson, Wm. R., M. D., Tokyo.
Whitney, Mr. J. P., Yokohama

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Kinsley, Miss Amy W., A.E.C.
Kinsley, Miss Kathleen M., A. E.C.
McCall, Rev. C. F., & W., C.C.
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Asahigawa

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Osaka

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Mann, Miss Irene P., A.E.C.

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Riker, Miss Jessie, P.C.U.S.A.

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Guinther Rev. E. H., & W., R.C. U.S.A.
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Mohr, Rev. Father, R.C.

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Sanders, Mr. T. H. & W.
Shaw, Mr. Glenn, & W., Y.M.C. A.T.
Villion, Rev. A., R.C.
Wells, Miss Lillian A, P.C.U.S A.
Whitener, Rev. H. C., & W, P.C. U.S.A.

Yokkaichi, Ise,

Morgan, Miss A. E., P.C.U.S.A.

Yokohama

Allchin, Miss Agnes, Y.W.C.A.
Alward, Miss Clara, W.U.M.S.
Austen, Rev. W. T., & W., C. of E.
Baker, Miss Mary, Y.W.C.A.
Ballagh, Rev. J. H., D.D., R.C.A.
Baucus, Miss Georgiana, M.E.C.
Converse, Miss C. A., A.B F.M.S.
Crosby, Miss Julia N., W.U.M.S.
Dickinson, Miss Emma E., M.E.C.
Draper, Rev. G. F., S. T. D., & W., M.E.C.
Evrard, Rev. F., Vicar Gen., R.C.
Fisher, Mr. R. H. & W., A B. F.M.S.
Fisher, Rev. C. H. D., & W., A.B. F.M S.
Forester, Rev. and Hon. O. St. M, & W., C. of E.
Hanson, Mr. H. T., Y.M.C.A.T.
Haven, Miss Margaret, A.B.F. M.S.
Herboltzheimer, Mr. J. N. & W., S.V.A.
Hodges, Miss Olive L., M.P.C.
Kuyper, Miss Jennie M., R.C.A.
Layman, Rev. L., D. D., & W., M.P.C.
Lee, Miss Edna, M.E.C.
Loomis, Miss Clara D., W.U.M.S.
Loomis, Rev. H., D.D., & W., Unc.
Martin, Rev. Wm., & W.,
Merriman, Miss Faith, W.U.M.S.
Miles, Rev. B. N., & W., S.P.G.
Moore, Rev. B. S., & W., Unc.
Moulton, Miss Julia, R.C.A.
Munroe, Miss Helen, A.B.F.M.S.
Noailles, Rev. Olivier de, R.C.
Oltmans, Miss C. J., R.C.A.
Pettier, Rev. A. E., R.C.
Phelps, Mr. G. S. & W., Y.M.C.A.
Pratt, Miss S. A., W.U.M.S.
Schlegelmilch, Miss Donna, M.P.C.
Schwartz, Rev. H. W., M.D., & W., (A).
Slate, Miss Anna B, M.E.C.
Smelser, Mr. F. L, (& W. A.) H. F.M.
Sneyd, Mr. H. S., & W., Y.M.C.A.
Steele, Miss Harriett, M.P.C.
Tracy, Miss Mary E., W.U.M.S.
Walton, Rev. H. B, & W.
Watson, Miss Rebecca J., M.E.C.
Whitney, Mr. J. P.

Yokote, Akita

Smyser, Rev. M. M., & W., Unc.

Yonago

Hutchinson, Rev. E. G., C.M.S.
Mann, Rev. J. C., & W., C.M.S.
Peto, Mr. H., C.M.S.

KOREA MISSIONARY DIRECTORY

July 1918

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LIST OF MISSIONS AND KINDRED SOCIETIES

With names of Secretaries on Field

A.B.S.—	American Bible Society, Rev. S. A. Beck.
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B.F.B.S.—	British & Foreign Bible Society, Mr. Hugh Miller.
C.P.—	Canadian Presbyterian Church, Rev. W. Scott.
E.C.M.—	English Church Mission, Rev. C. Chambers.
K.R.B.T.S.—	Korean Religious Book & Tract Society, Mr. G. Bonwick.
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M.S.—	Methodist Episcopal Church, South, Rev. J. W. Hitch.
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P.S.—	Presbyterian Church in the U.S, Rev. P. S. Crane.
S.A.—	Salvation Army, Brigadier W. J. Richards.
S.D.A.—	Seventh Day Adventist., Mr. L. I. Bowers.
Y.M.C.A.—	Young Men's Christian Association, Mr. F. M. Brockman

ABBREVIATIONS.

(A)	Absent from the Field.
(W.S.)	On War Service.

ALPHABETICAL LIST

A

Adams, Rev. J. E., D.D., & W., 1894, P.N., Taiku.
Akerholm, Ensign. E., & W., 1914., S.A., Songdo.
Albertson, Miss M. M., 1907., M.N., Seoul.
Alexander, Miss M. L., 1911., A.P., Fusanchin.
Allen, Rev. A. W., 1913., A.P. Chinju.
Anderson, A. G., M.D., & W,, 1911., M.N. Wonju. (A)
Anderson, E. W., M.D., & W., 1914., M.S., Choonchun.
Anderson, Miss H. W., 1918., P.N., Pyeng Yang.
Anderson, Rev. L. P., & W., 1914., M.S., Songdo.
Anderson, Miss N., 1911., M.N., Seoul.
Anderson, Rev. W. J., & W., 1917., P.N., Andong.
Appenzeller, Miss A. R., 1915., M.N., Seoul.
Appenzeller, Rev. H. P., 1917., M.N., Chemulpo.
Appenzeller, Miss M. E., 1917., M.N., Seoul.
Arnold, Rev. E. H. 1915., E.C.M., Seoul.
Austin, Miss L., 1912., P.S., Chunju. (A)
Avison, O. R., M.D., & W., 1893., P.N. Seoul.

B

Bair, Miss B., 1913., M.N. Haiju.
Baird, Rev. W. M., D.D., 1890., P.N. Pyeng Yang.
Barbara, Lay-sister, 1911., E.C.M., Suwon.
Barker, Rev. A. H., & W., 1911, C.P., Yong Jung. (A)
Barnhart, Mr. B. P. & W., 1916., Y.M.C.A., Seoul.
Battles, Miss D., 1915., M.N, Haiju.
Beck, Rev. S A., & W., 1899., A.B.S., Seoul.
Becker, Rev. A. L., & W., 1903., M.N, Seoul.
Beiler, Miss M., 1910, M.N., Yeng Byen.
Bekins, Miss E. B., 1915., P.N., Taiku.
Bell, Rev. E., & W., 1896., P.S., Kwangju.
Bergman, Miss G. O., 1915, P.N., Taiku.
Bernheisel, Rev. C. F., & W., 1900, P.N., Pyeng Yang.
Bernsten, Capt. A., & W., 1915, S.A., Taiku.
Best, Miss M., 1897., P.N., Pyeng Yang.
Biggar, Miss M. L., 1910., P.S., Soonchun.
Bigger, J. D., M.D., & W., 1911., P.N. Kangkei.
Billings, Rev. B. W., & W., 1908., M.N, Seoul.
Blair, Rev. H. E., & W., 1 04., P.N. Taiku.
Blair, Rev. W. N., & W., 1901., P.N. Pyeng Yang. (A)
Bligh, Miss H. C., 1917., C.P., Seoul.
Bonwick, Mr. G., & W., 1908., K.R.B.T.S., Seoul.
Borrow, Miss N., M.D., 1911, E.C.M., (W.S.)
Borrowman, Miss E., 1910., E.C.M., Chemulpo.
Bowers, Mr. L. I., & W., 1917., S.D.A., Seoul.

Brannan, Rev. L. C., & W., 1910., M.S , Wonsan. (A)
Bridle, Rev. G. A., 1897., E.C.M., Suwon.
Brockman, Mr. F. M., & W., 1905., Y.M.C.A., Seoul.
Brownlee, Miss C., 1913., M.N., Seoul.
Bruen, Rev. H. M., & W., 1899., P.N., Taiku.
Buckland, Miss S., 1908., P.S., Chunju.
Buie, Miss H., 1909., M.S., Wonsan.
Bull, Rev. W. F., & W., 1899., P.S., Kunsan.
Bunker, Rev. D. A., & W., 1885., M.N., Seoul.
Burdick, Rev. G. M., 1903., M.N., Yeng Byen.
Butler, Miss R., 1917., Seoul.
Butterfield, Rev. C. L., & W., 1908., S.D.A., Seoul.

G

Cable, Rev. E. M., D.D., & W., 1901., M.N., Seoul.
Cameron, Miss C., 1906., Seoul.
Campbell, Rev. A., & W., 1916., P.N., Kangkei.
Campbell, Miss A. M., 1911., A.P., Chinju.
Campbell, Mr. E. L., & W., 1913., P.N., Syenchun.
Campbell, Mrs. J. P., 1897., M. S., Seoul.
Carswell, Miss L. F., 1913., E.C.M., (W.S.)
Cass, Miss G. L , 1916., C. P., Hoiryung.
Cecil, Sister, 1907., E.C.M., Seoul.
Chaffin. Mrs. A., 1913., M.N., Seoul.
Chambers, Rev. C., 1912., E.C.M., Seoul.
Church, Miss M , 1915., M.N., Seoul.
Clark, Rev. C. A., D.D., & W., 1902., P.N., Seoul.
Clark, Rev. W. M., & W., 1909., P.S., Chunju.
Clerke, Miss F. L., 1910., A.P., Chinju.
Coit, Rev. R. T., & W., 1909., P.S., Soonchun.
Collyer, Rev. C. T., & W., 1897., M.S., Wonsan.
Colton, Miss S. A., 1911., P.S. Chunju.
Constance Irene, Sister, 1908., E C.M., Seoul.
Cook, Rev. W. T., & W., 1908., P.N., Mukden.
Cooper, Rev. A. C., 1908., E.C.M., (W.S.)
Cooper, Miss K., 1908 , M.S., Wonsan.
Covington, Miss H., 1917., P.N., Syenchun.
Crane, Rev. J. C., & W., 1913., P.S., Soonchun.
Crane, Rev. P. S., & W., 1916., P.S., Mokpo.
Crothers, Rev. J. Y., & W., 1909., P.N., Andong.
Cumming, Rev D. J , 1918., P.S., Kwang Ju.
Cunningham, Rev. F. W., & W., 1913., A.P., Chinju.
Cutler, Miss M. M., M.D , 1892., M.N., Pyeng Yang.

D

Davies, Miss J., M.D., 1918 , A.P., Chinju.
Davies, Miss M. S., 1910., A.P., Fusanchin.
Deal, Rev. C. H., & W., 1910., M.S., Songdo.
Dean, Miss L., 1916., P.N., Seoul.
De Camp, Rev. A. F., & W., 1910., P.N., Seoul.
Deming, Rev. C. S., S.T.D., & W., 1905., M.N., Seoul.

Dillingham, Miss G. L., 1911., M.N., Pyeng Yang.
Dodson, Miss M. L., 1912., P.S., Kwangju.
Dodson, Rev. S. K. 1912., P.S., Kwangju.
Doriss, Miss A. S., 1908., P.N., Pyeng Yang.
Drake, Rev. H. J., 1897., E.C.M., Kanghwa.
Dupuy, Miss L., 1912., P.S., Kunsan. (A)
Dysart, Miss J., 1907., P.S., Kunsan.

E

Ebery, Miss E. M., 1914., A.P., Kuchang.
Edith Helena, Sister, 1907., E.C.M., Seoul.
Edwards, Miss L., 1909., M.S., Songdo.
Elrington, Miss B., 1907., E.C.M., Fusan.
Engel, Rev. G., & W., 1900., A.P., Fusanchin.
English, Miss M., Pyeng Yang.
Erdman, Rev. W. C., & W., 1906., P.N., Taiku.
Eriksson, Capt. (Miss) I., 1914., S.A., Seoul.
Erwin, Miss C., 1905., M.S., Choonchun. (A)
Esteb, Miss K., 1915., P.N., Seoul.
Estey, Miss E. M., 1900., M.N., Yengbyen.
Eversole, Rev. F. M., & W., 1912., P.S., Chunju.

F

Few, Miss C., 1914., P.N., Kangkei.
Fletcher, A. G., M.D., & W., 1909, P.N. Taiku. (A)
Follwell, E. D., M.D., & W., 1895., M.N., Pyeng Yang.
Foote, Rev. W. R., & W., 1898., C.P., Yong Jung.
Fraser, Rev. E. J. O., & W., 1914., C.P., Wonsan.
French, Colonel G., & W., 1916., S.A., Seoul.
Frey, Miss L., 1893., M.N., Seoul.

G

Gale, Rev. J. S., D.D., & W., 1892., P.N., Seoul.
Gay, Adjutant J., & W., 1910., S.A., Yoo Koo.
Genso, Mr. J. F., & W., 1908., P.N., Seoul.
Gerdine, Rev. J. L., & W., 1902., M.S., Seoul.
Gillis, Mr. A. W., & W., 1914., P.N., Pyeng Yang.
Gittins, Miss A., 1917., Pyeng Yang.
Graham, Miss A., 1913., M.S., Songdo. (A)
Graham, Miss E. I., 1907., P.S., Kwangju.
Gray, Miss E., 1916., M.S., Seoul.
Greene, Rev. E. A., 1915., E.C.M., (W.S.)
Greer, Miss A. L., 1912., P.S., Soonchun. (A)
Gregg, Mr. G. A., 1906., Y.M.C.A., Seoul.
Grierson, Rev. R., M.D., & W., 1898., C.P., Songjin.
Grosjean, Miss V. C., 1907., E.C.M., Taiku.
Grove, Rev. P. L., & W., 1911., M.N., Haiju. (A)
Gurney, Rev. W. N., 1903., E.C.M., (W.S.)

H

Haenig, Miss H. A., 1910., M.N., Seoul. (A)

Hall, Mrs. R. S., M.D., 1890., M.N., Seoul. (A)
Hankins, Miss I., 1911., M.S., Songdo.
Hanson, Miss M. L., 1918., P.N., Andong.
Hardie, Miss B., 1913., M.S., Choonchun.
Hardie, Miss E., 1913., M.S., Seoul.
Hardie, Rev. R. A., M.D., & W., 1898., M.S, Seoul.
Harris, Miss G., 1910., M.S., Songdo. (A)
Harris, Rev. Bishop M. C., D.D., L.L.D., 1893., M.N. Seoul.
Harrison, Rev. W. B., & W., 1896., P.S., Kunsan.
Hartness, Miss M., 1915., P.N., Seoul.
Harvey, Mrs. A. S. 1917., Syenchun.
Havenstein, Ensign (Miss) H., 1914., S.A., Yoo Koo.
Haynes, Miss E. I., 1906., M.N., Pyeng Yang.
Helstrom, Miss H., 1909., P.N., Syenchun.
Heslop, Rev. W., & W., 1916., O.M.S., Seoul.
Hess, Miss M., 1913., M.N., Chemulpo.
Hewlett, Rev. G. E., 1909., E.C.M., Kanghwa.
Hill, Adjutant A., & W., 1910., S.A., Seoul.
Hill, Rev. H. J., & W., 1917., Seoul.
Hill, P. L., M.D., & W., 1917., M.S., Wonsan.
Hillman, Miss M. R., 1900., M.N., Chemulpo.
Hirst, J. W., M.D., & W., 1904., P.N., Seoul.
Hitch, Rev. J. W., & W., 1907., M.S., Seoul.
Hobbs, Mr. T., & W., 1910., B.F.B.S, Seoul. (W.S.)
Hocking, Miss D., 1916., A.P., Fusanchin.
Hodges, Rev. C.H.N., 1911., E.C.M., (W.S.)
Hoffman, Rev. C.S., & W., 1910., P.N., Kangkei.
Holdcroft, Rev. J. G., & W., 1909., P.N., Pyeng Yang.
Hopkins, Miss S., 1916, Hamheung.
Hulbert, Miss J. C., 1914., M.N., Seoul.
Hunt, Rev. C., 1915., E.C.M., Seoul.
Hunt, Rev. W. B., & W., 1897., P.N., Chairyung.

I

Ingerson, Miss V. F., 1916., P.N., Syenchun.
Isabel, Sister, 1901., E.C.M., Seoul.

J

Jack, Rev. M., & W., 1917., C.P., Seoul.
Jackson, Miss C. U., 1911., M.S., Choonchun.
Johnson, Miss M., 1916., Seoul.

K

Kagin, Rev. E., & W., 1907., P.N., Chungju.
Kelly, Kev. J. T., & W., 1912., A.P., Kuchang.
Kerr, Rev. W. C., & W., 1908., P.N., Chairyung. (A).
Kestler, Miss E. E., 1905., P.S., Chunju. (A)
Kirk, Miss J. H., 1913., C.P., Hamheung.
Knox, Rev. R., & W., 1907., P.S., Kwangju.
Koons, Rev. F. W., & W., 1903., P.N., Seoul.

L

Laing, Miss C. J., 1913., A.P., Chinju. (A)
Lampe, Rev. H. W., & W., 1908., P.N., Syenchun.
Lathrop, Miss L O., 1912., P.S., Kunsan.
Lawrence, Rev. G., 1915., E.C.M., (W.S.)
Laws, A. F., M.D., & W., 1897., E.C.M., Chin Chun.
Leadingham, R. S., M.D., & W., 1912., P.S., Mokpo.
Lee, Mr. H. M., & W., 1911., S.D.A., Soonan.
Lewis, Miss E. A., 1891., Seoul.
Lewis, Miss M., 1910., P.N., Seoul.
Lindquist, Capt. (Miss) E., 1914., S.A., Seoul.
Linton, Mr. W. A., 1912., P.S., Kunsan.
Logan, Mrs. J. V, 1909., P.N., Chungju.
Lord, Ensign H., & W., 1910., S.A., Chunju.
Lowder, Miss R., 1916., M.S., Songdo.
Lucas, Rev. A. E., & W., 1915., Y.M.C.A., Seoul.
Ludlow, A. I., M.D., & W., 1911., P.N., Seoul.
Lyall, Rev. D. M., & W., 1909, A.P., Masanpo.

M

Macrae, Rev. F. J. L., & W., 1910., A.P., Masanpo. (A)
Mansfield, T. D., M.D., & W., 1910., C.P., Wonsan.
Marker, Miss J., 1905., M.N., Seoul. (A)
Martin, Miss J. A., 1908., P.S., Mokpo. (A)
Martin, S. H., M.D., & W., 1915., C.P., Yong Jung.
Matthews, Miss E., 1915., P.S., Kwangju.
McCallie, Rev. H. D., & W, 1907., P.S., Mokpo.
McCubbins, Miss G., 1917., M.S., Wonsan.
McCully, Miss L. H., 1900; C.P., Wonsan.
McCully, Miss E. A., 1909., C.P., Wonsan.
McCune, Rev. G. S., D.D., 1905., P.N., Syenchun.
McCune, Miss K., 1908., P.N., Chairyung.
McCutchen, Rev. L. O., & W., 1902., P.S., Chunju.
McDonald, Rev. D. A., & W., 1912., C.P., Hoiryung.
McDonald, Rev. D. W., & W., 1914., C.P., Hamheung.
McEachern, Miss E., 1913., C.P., Hamheung.
McEachern, Rev. J., 1912., P.S., Kunsan.
McFarland, Rev. E. F., & W., 1904., P.N., Taiku.
McKee, Miss A. M., 1909, P.N., Chairyung.
McKenzie, Rev. J. N., & W., 1910., A.P., Fusanchin.
McKinnon, Miss M. J., 1915., C.P., Songjin.
McLaren, Rev. C. I., M.D., & W., 1911., A.P., Chinju. (W.S.)
McLellan, Miss E. A., 1913., C.P., Hoiryung.
McMillan, Miss K., M.D., 1901., C.P., Hamheung.
McMurphy, Miss A., 1912., P.S., Mokpo. (A)
McMurtrie, Mr. R., 1907., P.N., Pyeng Yang.
McPhee, Miss I., 1911., A.P., Masanpo. (A)
McQueen, Miss A., 1909., P.S., Kwangju.
Miller, Rev. E. H., & W., 1901., P.N., Seoul.

Miller, Rev. F. S., & W., 1892., P.N., Chungju.
Miller, Mr. H , & W., 1899., B.F.B.S , Seoul.
Miller, Miss L. A., 1901 , M.N., Chemulpo.
Mills, R. G., M.D., & W , 1908., P.N., Seoul. (A)
Moffett, Rev. S. A., D.D., & W., 1889., P.N , Pyeng Yang.
Moore, Miss E. S., 1892., A.P., Tong Yeng. (A)
Moore, Rev. J. Z., D.D., & W., 190 ., M.N., Pyeng Yang.
Morris, Rev. C. D., & W., 1900., M.N., Wonju.
Mowry, Rev. E. M., & W., 1909., P.N., Pyeng Yang.
Myers, Miss M. D., 1906., M.S., Seoul.

N

Napier, Miss, G., 1912., A.P., Masanpo. (A)
Newland, Rev. L. T., & W., 1911, P.S., Mokpo. (A)
Nichols, Miss L. E., 1906., M.S., Songdo.
Nisbet, Rev. J. S., D.D., & W., 1907., P.S., Mokpo.
Noble, Rev. W. A., Ph.D., & W., 1892., M.N., Seoul.
Nora, Sister, 1892., E.C.M., Suwon.
Norton, Rev A. H., M.D., & W., 1908., M.N., Haiju.
Noyes, Miss A. D., 1909., M.S., Wonsan. (A)

O

Oberg, Rev. H. A., & W., 1910., S.D.A., Soonan.
Oliver, Miss B., 1912., M.S., Seoul, (A)
Olsson, Ensign (Miss) W., 1911., S.A., Seoul.
Overman, Miss L. B., 1917., M.N., Seoul.
Owen, Mrs G. W., M.D., 1900., P.S., Kwangju.

P

Packer, Miss E. C., 1912 , E.C.M., Chinchun.
Palethorpe, Miss E. M., 1916., C.P., Yong Jung.
Palmer, Adjutant G., & W., 1913., S.A. Seoul.
Parker, Mr. W. P., & W., 1911., P.S., Pyeng Yang.
Patterson, J. D., M.D., & W., 1910., P.S. Kunsan. (A)
Pearce, Miss A., 1914., M.S., Songdo. (A)
Phillips, Rev. C. L., & W., 1910 , P.N , Pyeng Yang.
Pieters, Rev. A. A., & W., 1895., P.N., Chairyung.
Pollard, Miss H. E., 1911., P.N., Taiku.
Pooley, Miss A., 1902., E.C.M., Seoul.
Preston, Rev. J. F., & W., 1903., P.S., Soonchun.
Proctor, Rev. S. J., & W., 1913., C.P., Songjin.
Pye, Miss O. F., 1911., M.N., Seoul. (A)

R

Reed, Miss L. M., 1911., M.S., Songdo. (A)
Rehrer, Miss J., 1917., P.N., Kangkei.
Reid, W. T., M.D., & W., 1907., M.S., Songdo.

Reiner, Miss E. M., 1916., P.N., Chungju.
Reiner, Mr. R. O., & W., 1908., P.N., Pyeng Yang.
Reynolds, Rev. W. D., D.D., & W., 1892, P.S., Chunju. (A)
Rhodes, Rev. H. A., & W., 1908., P.N., Seoul.
Robb, Rev. A. F., & W., 1901., C.P., Wonsan. (A)
Robb, Miss J. B., 1903., C.P., Hamheung. (A)
Robbins, Miss H. P., 1902, M.N., Pyeng Yang.
Roberts, Miss E., 1917., M.N., Seoul.
Roberts, Rev. S. L., & W., 1907., P.N., Syenchun.
Robertson, M. O., M.D., & W., 1915., P.S., Chunju.
Rogers, J. M., M.D., & W., 1917., P.S., Soonchun.
Rogers, Miss M. M., 1909., C.P., Songjin.
Rosalie, Sister, 1892., E.C.M., Seoul.
Ross, Rev. A. R., & W., 1907., C.P., Songjin.
Ross, Rev. C., Ph.D., & W., 1897., P.N., Syenchun.
Ross, J. D., M.D., 1901., M.S., Wonsan.
Russell, R., M.D., & W., 1908., S.D.A., Soonan.

S

Salisbury, Ensign H., & W., 1913., S.A., Yong Dong.
Salling, Ensign (Miss) M., 1914., S.A., Seoul.
Salmon, Miss B. C., 1915., M.N., Pyeng Yang.
Samuel, Miss J., 1902., P.N., Syenchun. (A)
Scharffenberg. Miss M., 1906., S.D.A., Seoul.
Scheifley, W. J., M.D., & W., 1915., P.N., Seoul.
Schofield, F. W., M.D., & W., 1916., C.P., Seoul.
Scholes, Miss N. R., 1907., A.P., Chinju. (A)
Scott, Miss H. M., 1908., S.D.A., Seoul.
Scott, Miss S. M., 1916., A.P., Masanpo.
Scott, Rev. W., & W., 1914., C.P., Yong Jung.
Sharp, Rev. C. E., & W., 1900, P.N., Chairyung.
Sharp, Mrs. R. A., 1900., M.N., Kongju.
Sharrocks, A. M., M.D., & W., 1899., P.N., Syenchun.
Shepping, Miss E. J., 1912., P.S., Seoul.
Shields, Miss E. L., 1899., P.N., Seoul.
Simpson, Rev. J. B., 1914., E.C.M., (W.S.)
Skinner, Miss A. G. M., 1914., A.P., Masanpo.
Smith, Miss B. A., 1910., M.S., Seoul.
Smith, Rev. F. H., & W., 1905., M.N., Seoul.
Smith, R. K., M.D., & W., 1911., P.N., Andong. (A)
Smith, Rev. S. T., 1912., E.C.M., (W.S.)
Smith, Rev. W. R., & W., 1905., S.D.A., Kyengsan.
Snavely, Miss G., 1906., M.N., Wonju.
Snook, Miss V. L., 1900., P.N., Pyeng Yang.
Soltau, Rev. T. S., 1914., P.N., Mukden.
Stevens, Miss V. L., 1911., P.N., Syenchun.
Stewart, Mrs. M. S., M.D., 1911., M.N., Seoul. (A)
Stites, F. M., M.D., & W., 1917., M.S., Seoul.
Stokes, Rev. M. B., & W., 1907., M.S., Choonchun.
Swallen, Miss G., 1918., P.N., Pyeng Yang.
Swallen, Rev. W. L., D.D., & W., 1892, P.N., Pyeng Yang.

Swearer, Mrs. L. M., 1903., M.N., Kongju.
Swinehart, Mr. M. L., & W., 1911., P.S., Kwangju. (A)
Switzer, Miss M., 1911., P.N., Taiku.
Sylvester, Ensign C., & W., 1910., S.A., Seoul.

T

Talmage, Rev. J. V. N., & W., 1910., P.S., Kwangju.
Tate, Rev. L. B., & W., 1892., P.S., Chunju. (A)
Tate, Miss M. S., 1892., P.S., Chunju.
Taylor, Rev. C., & W., 1907., M.N., Kongju.
Taylor, W., M.D., & W., 1913., A.P. Tong Yeng.
Thomas, Rev. F. J. & W, 1915., A.P., Kuchang.
Thomas, Rev. J., & W., 1910., O.M.S., Seoul.
Thomas, Mrs K., P.N.,
Thomas, Miss M., 1916., C.P., Wonsan.
Timmons, M. L., M.D, & W., 1912., P.S., Soonchun. (A)
Tinsley, Miss H., 1911, M.S., Seoul.
Tipton, S. P., M.D., & W., 1914., P.N., Chungju.
Toms, Rev. J. U. S., & W., 1908., P.N., Seoul.
Trissel, Miss M. V., 1914., M.N., Pyeng Yang.
Trollope, Right Rev. Bishop M. N., D.D., 1891., E.C.M., Seoul.
Tucker, Miss B., 1911., M.S., Wonsan.
Turner, Rev. V. R., & W., 1912., M.S., Songdo.
Tuttle, Miss O. M., 1908., M.N., Seoul.

U

Underwood, Mrs. H. G., M.D., 1887, P.N. Seoul.
Underwood, Mr. H. H., & W., 1912., P.N., Seoul.
Urquhart, Mr. E. J., & W., 1916., S.D.A., Kyeungsan.

V

Van Buskirk, Rev. J. D., M.D., & W., 1908., M.N. Seoul.
Vesey, Rev. F. G., & W., 1908., M.S., Seoul.

W

Wachs, Rev. V. H., & W., 1911., M.N., Yeng Byen. (A)
Wagner, Miss E, 1904., M.S., Songdo.
Walter, Miss A. J., 1911., M.N., Seoul.
Wambold, Miss K., 1896., P.N., Seoul.
Ward, Commandant (Miss) E, 1908., S.A., Seoul.
Wasson, Rev. A. W., & W., 1905., M.S., Songdo.
Watson, Rev. R. D., & W., 1909., A.P, Tong Yeng. (A)
Weems, Rev. C. N., & W., 1909., M.S., Songdo.
Welbon, Rev. A. G., & W., 1900., P.N., Pyeng Yang.
Welch, Rev. Bishop H., D.D., & W., 1916., M.N., Seoul.
Weller, Mr. O. A., & W., 1911., M.N., Seoul. (A)
Westling, Ensign F., 1914., S.A., Haiju.

Whiting, Rev. H. C., M.D., & W., 1903., P.N., Chairyung.
Whittemore, Rev. N. C., & W., 1896., P.N., Syenchun.
Williams, Rev. F. E. C., & W., 1906,, M.N., Kongju.
Wilson, Rev. F., 1905., E.C.M., Paikchun.
Wilson, R.M., M.D., & W., 1908., P.S , Kwang'u.
Winn, Miss E. A., 1912., P.S., Chunju.
Winn, Rev. G.H., & W., 1908., P.N., Taiku.
Winn, Rev. R. E., & W., 1909., P.N., Andong.
Winn, Rev. S. D., 1912., P.S., Chunju.
Winn, Rev. T. C., D.D., & W., 1877., P.N., Syenchun.
Withers, Miss M., 1918., A.P., Kuchang.
Wood, Miss L., 1914., M.N., Seoul.
Wright, Rev. A. C., & W., 1912., A.P., Fusanchin.

Y

Young, Rev. L. L., & W., 1906., C.P., Hamheung.

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Roberts, Miss E., Seoul. Nurse.
Salmon, Miss B. C., Pyeng Yang. Evan.
Sharp, Mrs R. A., Kongju. Evan.
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Wasson, Rev. A. W., & W., Songdo. Educ.
Weems, Rev. C. N., & W., Songdo. Educ.

Oriental Missionary Society

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Clerke, Miss F. L., Chinju. Nurse.
Cunningham, Rev. F. W., & W., Chinju. Evan.
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Davies, Miss M. S., Fusanchin. Educ.
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Kelly, Rev. J. T., & W., Kuchang. Evan.

Laing, Miss C. J., Chinju. (A) Evan.
Lyall, Rev. D. M., & W., Masanpo. Evan.
McKenzie, Rev. J. N., & W., Fusanchin. Evan.
McLare , Rev. C. I., M.D., & W., Chinju. (W.S.) Med.
McPhee, Miss I., Masanpo. (A) Educ.
Macrae, Rev. F. J. L., & W., Masanpo. (A) Evan.
Menzies, Miss B., Fusanchin. (A) Evan.
Moore, Miss S., Tong Yeng. (A) Evan.
Napier, Miss G., Masanpo. (A) Nurse.
Scholes, Miss N. R., Chinju. (A) Educ.
Scott, Miss S. M., Masanpo. Evan.
Skinner, Miss A. G. M., Masanpo. Educ.
Taylor, W., M.D., & W., Tong Yeng. Med.
Thomas, Rev. F. J., & W., Kuchang. Evan.
Watson, Rev. R. D., & W., Tong Yeng. (A)
Withers, Miss M., Kuchang. Evan.
Wright, Rev. A. C., & W., Fusanchin. Evan.

Mission of the Presbyterian Church, North.

Adams, Rev. J. E., D.D., & W., Taiku. Educ.
Anderson, Miss H. W., Pyeng Yang. Evan.
Anderson, Rev. W. J., & W., Andong. Evan.
Avison, O. R., M.D., & W., Seoul. Med.
Baird, Rev. W. M., D.D., Pyeng Yang. Liter.
Bekins, Miss E. B., Taiku. Nurse.
Bergman, Miss G. O., Taiku. Evan.
Bernheisel, Rev. C. F., & W., Pyeng Yang. Educ.
Best, Miss M., Pyeng Yang. Evan.
Bigger, J. D., M.D., & W. Kangkei. Med.
Blair, Rev. H. E., & W., Taiku. Evan.
Blair, Rev. W. N., & W., Pyeng Yang. (A) Evan.
Bruen, Rev. H. M., & W., Taiku. Evan.
Campbell, Rev. A., & W., Kangkei. Evan.
Campbell, Mr. E. L., & W., Syenchun. Educ.
Clark, Rev. C. A., D.D., & W., Seoul. Evan.
Cook, Rev. W. T., & W., Mukden. Evan.
Covington, Miss H., Syenchun. Evan.
Crothers, Rev. J. Y., & W., Andong. Evan.
Dean, Miss L., Seoul. Educ.
De Camp, Rev. A. F., & W., Seoul. Liter.
Doriss, Miss A. S., Pyeng Yang. Evan. (A)
Erdman, Rev. W. C., & W., Taiku. Evan.
Esteb, Miss K., Seoul. Nurse.
Few, Miss C., Kangkei. Evan.
Fletcher, A. G., M.D., & W., Taiku. Med. (A)
Gale, Rev. J. S., D.D., & W., Seoul. Evan.
Genso, Mr. J. F., & W., Seoul. Bus.
Gillis, Mr. A. W., & W., Pyeng Yang. Educ.
Hartness, Miss M. E., Seoul. Educ.
Helstrom, Miss H., Syenchun. Evan.
Hirst, J. W , M.D , & W., Seoul. Med.
Hoffman, Rev. C. S., & W., Kangkei Evan.
Holdcroft, Rev. J. G., & W., Pyeng Yang. A)
Hunt, Rev. W. B., & W., Chairyung. Evan.
Ingerson, Miss V. F., Syeuchun. Nurse.
Kagin, Rev. E., & W., Chungju. Evan.
Kerr, Rev. W. C., & W., Chairyung. (A) Evan.
Koons, Rev. E. W., & W , Seoul. Educ.
Lampe, Rev. H. W., & W., Syenchun. Evan.
Lewis, Miss M., Seoul. Educ.

Logan, Mrs. J. V., Chungju. Evan.
Ludlow, A. I., M.D., & W., Seoul. Med.
McCune, Rev. G. S., D.D., & W., Syenchun. Educ.
McCune, Miss K., Chairyung. Evan.
McFarland, Rev. E. F., & W., Taiku. Evan.
McKee, Miss A. M., Chairyung. Evan.
McMurtrie, Mr. R., Pyeng Yang. Educ.
Miller, Rev E. H., & W., Seoul. Educ.
Miller, Rev. F. S., & W., Chungju. Evan.
Mills, R. G., M.D., & W., Seoul. (A) Med.
Moffett, Rev. S. A., D.D., & W. Pyeng Yang Evan.
Mowry, Rev. E. M., & W., Pyeng Yang. Evan.
Phillips, Rev. C. L., & W., Pyeng Yang. Evan.
Pieters, Rev. A. A., & W., Chairyung. Evan.
Pollard, Miss H. E., Taiku. (A) Educ.
Rehrer, Miss J., Kangkei. Nurse.
Reiner, Miss E. M., Chungju. Nurse.
Reiner, Mr. R. O., & W., Pyeng Yang. Educ.
Rhodes, Rev. H. A., & W. Seoul. Educ.
Roberts, Rev. S. L., & W., Syenchun. Evan.
Ross, Rev. C., Ph.D., & W., Syenchun. Evan.
Samuel, Miss J., Syenchun. (A) Evan.
Scheifley, Dr. W. J., & W., Seoul. Med.
Sharp, Rev. C. E., & W., Chairyung. Evan.
Sharrocks, A. M., M.D., & W., Syenchun. Med.
Shields, Miss E. L., Seoul. Nurse.
Smith, R. K., M.D., & W., Andong. (A) Med.
Snook, Miss V. L., Pyeng Yang. Educ.
Soltau, Rev. T. S., & W., Mukden. Evan.
Stevens, Miss B. I., Syenchun. Educ.
Swallen, Miss G. Pyeng Yang. Educ.
Swallen, Rev. W. L., D.D., & W., Pyeng Yang. Evan.
Switzer, Miss M., Taiku. Evan.
Thomas, Mrs. K., Pyeng Yang. Educ.
Tipton, S. P., M.D., & W. Chungju. Med.
Toms, Rev. J. U. S., & W., Seoul. Evan.
Underwood, Mrs. H. G., M. D., Seoul. Evan.
Underwood, Mr. H. H., & W., Seoul. Educ.
Wambold, Miss K., Seoul. Evan.
Welbon, Rev. A. G., & W., Pyeng Yang. Evan.
Whiting, Rev. H. C., M.D., & W. Chairyung. Med.
Whittemore, Rev. N. C., & W., Syenchun. Evan.
Winn, Rev. G. H. & W. Taiku Evan.
Winn, Rev. R. E., & W., Andong. Evan.
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Mission of the Presbyterian Church, South.

Austin, Miss L., Chunju. (A) Evan.
Bell, Rev. E., & W., Kwangju. Evan.
Biggar, Miss M. L., Soonchun. Evan.
Buckland, Miss S., Chunju. Evan.
Bull, Rev. W. F., & W., Kunsan. Evan.
Clark, Rev. W. M., & W., Chunju. Evan.
Coit, Rev. R. T., & W., Soonchun. Evan.
Colton, Miss S. A., Chunju. Educ.
Crane, Rev. J. C., & W., Soonchun. Evan.
Crane, Rev. P. S., & W., Mokpo. Evan.
Cumming, Rev. D. J., Kwangju. Evan.
Dodson, Miss M. L., Kwangju. Evan.

Dodson, Rev. S. K., Kwangju. Evan.
Dupuy, Miss L., Kunsan. (A) Educ.
Dysart, Miss J., Kunsan. Evan.
Eversole, Rev. F. M., & W., Chunju. Educ.
Graham, Miss E. I., Kwangju. Evan.
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Harrison, Rev. W. B., & W., Kunsan. Evan.
Kestler, Miss E. E., Chunju. (A) Nurse.
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Tate, Miss M. S., Chunju. Evan.
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Robert, Pere A. P., Taiku, North Kyung Sang.
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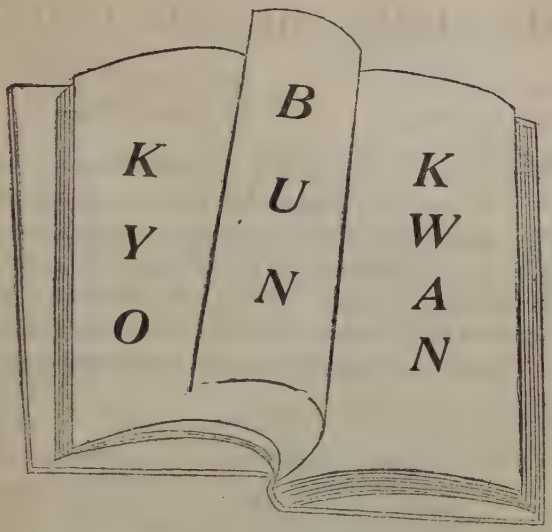

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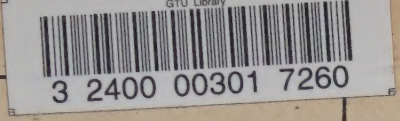

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